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DEVOTED TO PRACTICAL CHRISTIANITY

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THE SECOND COMING

CHARLES FILLMORE

IT IS plain to any reasonable, unprejudiced mind that Jesus of Nazareth was a religious reformer with a mission from on high; that he had an insight into those things which are ever mysteries to men immersed in the sense consciousness, and that through that knowledge, and in harmony with his mission, he set into motion spiritual ideas that now are, and ever since his ministry have been, operative in the world. It is evident, to even a cursory reader of his life and teachings, that he was the representative of a thoroughly organized plan to help men into a higher realization of God and their relation to him.

In the furtherance of this plan Jesus of Nazareth not only demonstrated in his own life what was in man, but he pointed out the way by and through which all men might do the same. "The works that I do shall ye do also; and greater works than these shall ye do."

He also played an important part in making known more fully that only guide for every man, the Holy Spirit. This Guide had always been known to men, but they had not considered it of vital importance—it had no specific place in their lives. Although it had been the divine agent leading men back to the Father throughout the ages, it was not given with the universality, fullness or power that Jesus gave it. Men had regarded it as a mighty executioner of God's law in which vengeance played an important part, while Jesus presented it as Helper, Counselor, Comforter, to those who truly desired to do the will of God.

Jesus promised his disciples on the eve of his cruci-

fixion that this Holy Spirit should come upon them and lead them into all Truth, and after the resurrection he appeared unto them and said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." With confidence in his word, and childlike obedience, these faithful disciples "with the women and Mary the mother of Jesus," went to that upper room in Jerusalem and "continued with one accord in prayer and supplication until the day of Pentecost came." Then the Holy Ghost came upon them as a "rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

From this time on these disciples were moved under the direct inspiration of this Holy Spirit. It was not an intellectual abstraction nor a scientific postulate, but a living reality, which they used in so-called miracle working, healing diseases, casting out demons, preaching the gospel and raising the dead. They were not only moved by this divine power, but they could impart it to others, and it was the one factor in the early Christian church that gave it supremacy, and it was only through this Spirit that men could understand Scripture, as Paul testifies in I Corinthians.

The failure by the orthodox Christian church of today to recognize this Holy Spirit as the one and only Guide and Inspirer, is the fatal departure from the teachings of Jesus Christ which has made possible all the worldly methods and spiritual atrophy so painfully manifest in the so-called followers of the true church. But what is the status of *our* ministry—the rebirth of the primitive church? What is out attitude toward this Holy Spirit, this sent of God for the guidance of men? Is there not a tendency in many of the schools of modern Spiritual Science to ignore this "Spirit of Truth who will lead you into all Truth"? When spiritual information is wanted, does the Truth student always

go into that "upper room" of the mind and seek for the descent of the Spirit of Wisdom, or does he consult a teacher? or does he rely upon the so-called "common sense" of human reason and experience?

We all admit that man has faculties that link him with Divine Mind, but we are in such a rush to get quick results that we do not apply the proper methods of development. The spiritual man has a domain in consciousness, and its cultivation is a necessity to all who would discern spiritual things. These higher faculties are latent in all and can be brought into activity in various ways. Paul was an example of unusual awakening of the faculty that cognizes the light of the Spirit; being struck down by its brilliancy at noonday on his way to Damascus to persecute the men whose cause he from that time espoused, and whom he ever after championed. Paul's mind was aflame with zeal to do the work of the Spirit, as he understood it. This opened the way for the Spirit of Truth. Prayer, supplication, song and soul fervor are the doors that open the man to spiritual inspiration. If these are linked with understanding the Christ-Man is revealed.

But divine revelation is much more common than is understood. The Spirit of Truth is revealing the hidden wisdom to thousands on every hand. There are more prophets of God now speaking than ever before in the history of the world. A man does not have to proclaim himself a prophet—his wisdom speaks for itself. Poets and writers of Truth, both profane and sacred, are being inspired of the Most High. Quiet citizens in every walk of life are the recipients of the Divine Word. Every man and woman who has earnestly asked for divine guidance, or who has earnestly desired to do right in the sight of God and man, is becoming the guest of the Holy Spirit.

Jesus promised that he would come again "as a thief in the night." At his ascension he disappeared from the sight of those with him, in a cloud, and his witnesses said that he would "come in like manner." The "cloud" here mentioned represents the obscurity of man's understanding.

Christians are gazing, like the men of Galilee, into the heavens for Jesus when he is right in their midst as a Holy Spirit working in the minds and hearts of the people. The literature of the world is being saturated with a new and strange spirit of justice and uprightness. Honesty and open-minded candor are taking the place of trickery and deceit. Love is being recognized as a law that never fails. In this connection let us quote from an article in the *Chicago News*:

Victor Hugo declared that there is nothing in history more fascinating and wonderful than the realization of "an idea whose time has come."

Men at the crossways of the world's events are speaking their views and reactions to history now in the making.

Leon Trotzky, in wide, bold strokes, sketches a world in which the contradictions between feudal autocracy and modern industry are so vast that existing governments cannot function and the nations at war represent natural law striving after a new form of government and of economic society.

Charles M. Schwab, addressing a public school alumni association, asserts that "We are at the threshold of a new era," and "the man who labors with his hands, who does not possess property, is the one who is going to dominate the affairs of this world."

Lord Northcliffe, ordinarily a decisive analyst who speaks with an assurance of finalities, while in Chicago observed with hesitancy and the manner of one baffled that "a mysterious something is sweeping the world" and actuating masses of men to inexplicable deeds.

Is the world witnessing the birth of "an idea whose time has come?"

When men as far apart hitherto as Leon Trotzky and Charles M. Schwab arrive at an explicit understanding that a reorganization of the fundamentals of human society is on the way, then the world must be near to acceptance of something strikingly new.

In more than one sense this war is not "merely another war." The readjustments of the future will show that this war more truly than any other war ever fought is "a people's war."

What, then, is the new thing that stands so close behind the veil of the future?

THE NEW CREATURE IN CHRIST

IDA M. MINGLE

If any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new.—II Cor. 5:17.

PAUL makes a positive statement that *man is a new creature* if he is in Christ. In other words, if Christians are not new creatures, they are not in Christ. For ages it has been thought that man was a Christian if he kept up a semblance of religion, regardless of his carrying along the aches, pains, sins, diseases and proclivities of the old man, or adverse mind. When the light of Truth shines in the soul, and man becomes conscious of his relation to God through Christ, it is discerned that if he is to grow Godward he must relinquish his hold on "old things," and become both in soul and manifestation the new creature in Christ.

The person ignorant of horticulture has no other way of discerning the nature of a plant except by the fruit it bears. So the great world of men come more readily into a recognition of the one Omnipotent Good when they perceive its demonstration in the life of the Christian as health, harmony, purity, freedom, opulence, peace and good will. The five-sense man looks for results, and if the fruits of the Spirit are not in evidence in some degree, it is very natural for him to repudiate the doctrine. The great so-called Anti-Christian civilization is not necessarily Anti-Christ. Many of our moralists have been closer to God than Christians, and have caught such a glimpse of him as Principle as to make it forever impossible for them to worship God as a person. As a result the moralist has, in many instances, made more conscious union with the indwelling Lord, and established a greater expression of harmony in his body and affairs than the Christian who, casting all his sins on Jesus, thought there was nothing more to be done.

Jesus established a wonderful connection with the Father for all who believe in him. He points the way of the

atonement of man by demonstrating the Christ perfection, and assures his followers that they shall do, not only what he did, but even greater works. Jesus had a definite plan of redemption for man in mind, which he carried out for the purpose of reuniting man again to the realm of Divine Mind, thereby proving the nothingness of the bondage of material sense. Through Jesus Christ the orderly relation between God and man is established, and the mysteries of Godhood revealed. Jesus became the perfect manifestation of the Divine Idea Man (Christ) in the Father Mind, and is the *new creature* in its fullness. Every individualized *I Am*, or individual, must demonstrate the perfection of the Christ as did Jesus.

Viewing the Scripture records of the works of Jesus as the manifestation of his spiritual realizations, and symbolical of the unfoldment of the spiritual nature in every man, one can obtain an insight into his own overcoming by studying the life of Jesus as set forth in the Gospels. After Jesus had been acknowledged of the Father as a beloved Son, he was led into the wilderness to be tempted of the devil. In an identical manner the student of Truth gets the vision of great spiritual heights to be attained, through bringing into manifestation the potentialities of God implanted in his inner nature as the Christ seed, but he, too, must meet and overcome the world, the flesh and the devil at every step of the way. This overcoming is made easier, and in fact made possible, through union with the Spirit of Truth.

The first essential in spiritual growth is that the Christian realize that God is Divine Mind, and man his "image and likeness." The realization of this Truth reveals thought to be the connecting link between Divine Mind and man, and the Word, or thought expressed, the formative mold through which man shapes the world of manifestation. Jesus Christ is the Word made flesh, and is directly related to what is called in the Scripture, the "earth;" and it is through Jesus Christ that we exercise dominion and authority over the realm of manifestation. Jesus instructed his followers that "if ye shall ask anything in my name, that will

I do." *In His Name* is the key Word to demonstration.

There are two qualities in Divine Mind, the "male and female." Wisdom is the masculine side of God, while Love is the feminine. Through Wisdom an idea is *perceived* and through Love it is *conceived* and brought forth. It is the union of Wisdom and Love in individual consciousness that produces the new creature in Christ. It is not sufficient that we be wise enough to discern Truth, but we must, through Love, *feel* its activity in substance before manifestation can follow naturally and in order. Truth is not known in its perfection until it is demonstrated. The power to express (press out) the ideas of Divine Mind into the earth was given to man, therefore the establishment of heaven in the earth is the work of man. Just as the principles of mathematics are helpless to express themselves without a demonstrator, so it is with the principles of Divine Mind. If this were not true the earth would be automatically full of the goodness of God. We say, "God is omnipresent," meaning omnipresent as Mind, but man, through the Word (Jesus Christ) brings into manifestation the qualities of Omnipresent Mind.

Having built up an adverse consciousness through believing in the presence, power and reality of evil, the overcomer's first step is to take control of his thought world. This is a phase of discipline almost wholly overlooked by the average Christian, because he has not come into the recognition of man as Mind, and the power through which thought is molded into form.

What is called the *world* is the fruit of man's thoughts, and is a mixture of good and evil. Some students of Truth get the impression that only the evil of the consciousness is to be dealt with, but the relative good must also undergo a transformation before regeneration of the consciousness is established.

Every idea must be rooted in substance before it can eternally reproduce itself as harmony. The youth of the natural man is beautiful, but it is not lasting because the *idea* of youth has not been established in consciousness as an

eternal quality of Spirit. Man is, in reality, ageless Spirit and therefore is eternally youthful, but this Truth must be realized, and all thoughts to the contrary persistently denied, before the idea of youth becomes an active factor in consciousness. As consciousness is spiritualized, the manifest world is transformed. Instead of a world of matter, the product of mortal thought, the without takes on the qualities of Spirit and heaven is manifest in the earth.

As the Christian develops in the consciousness of God the *new creature in Christ* becomes a law unto himself, and is not subject to the laws governing race consciousness. However, through the exercise of Truth, the earnest overcomer is able to be more liberal in his opinions, and still loyal to Truth, than the man who judges only by appearances. It is reasonable that the world should expect more of the Christian than of the non-professor of religion, and it is incumbent that the Christian stand loyal to Principle in the face of the adversary. Acting to please personality must give way to loyalty to Truth in every particular before the restoration of the earth to its original holiness and perfection can be consummated.

Primarily, the earth is the body of man, and in this domain we enter into the overcoming of the world, the flesh and the devil. Changes in environment are generally manifested as the first evidence of the working of Truth in consciousness. Friends, with whom we have spent many *idle* hours, no longer find us interesting. We discover that our words have been void of substance, and we better understand why so many people are sick and discordant. Immediately our conversations take on the substance of our true thoughts, the body registers the change and adjustment in cellular structures begins. The spiritualization of the body keeps pace with the regeneration of the mind until mortality is swallowed up of immortality.

It is very necessary that the *new creature in Christ* make radical changes in his mode of living in order that his heaven and earth be perfectly balanced. Every realization of Truth must be followed by acts conforming to the Ideal

discerned. In this way "old things" pass away, and the new are brought into manifestation. "Faith without works is dead."

Flesh is the out-picturing of the belief that man has his origin in, and that his life is dependent upon, a process of fleshly generation. In this phase of consciousness are found the appetites, the sensations, the lusts, the carnal desires of the mortal man. These discordant ideas have their roots in the soul, and have been established in the subconsciousness through the exercise of the feminine, or feeling side, of man's nature. In order to overcome the destructive expression of these ideas in the body it is absolutely necessary that man realize that he is, through the *I Am*, master of the flesh man. The flesh has no initiative except that which it gets from the activity of the conscious mind, and to charge the consciousness with the realization of the supremacy of Truth over error is to *feel* the conviction in the soul, and offset the activities of false ideas. *Having felt* the power of Truth in the soul, it is easy enough to act upon one's convictions. It is impossible to feel the Truth until one has, in wisdom, perceived the true relation of an idea to the ideas of Divine Mind. To attempt to act upon a half-realized Truth is to appear unstable and unreliable, but to be convinced of acting from Principle is to break down every barrier, remove every obstruction, overcome every personal opinion, and give the Christ freedom of expression. "Greater is he that is in you than he that is in the world."

The orthodox Christian has had no training in regenerate living. The world of men see no great difference between a church member and a Christian. Something more is expected of the metaphysician, and something more is needed in the earth, else the "old things" pertaining to religion would have sufficed, and the many schools of spiritual science would still be unknown. If the student of Truth lives after the manner of the world, converts the energies of his renewed mind into channels for greater physical enjoyment, mental entertainment and personal accomplishment, he is prostituting his spiritual qualities. "Except ye fast to

the world, ye shall in no wise find the kingdom of God" (Fragments of a Lost Gospel).

The devil is the adverse phase of consciousness built up by man. It is that in mind which is opposed to God and adverse to spiritual unfoldment. This phase of consciousness may be either ignorantly or willfully fostered in its growth until it appears to dominate the man. But when man determines to exercise his inherent power of choice and returns to his Father's house, he finds the Father waiting for him with loving welcome; and as he regenerates his thought world, he enters nearer and nearer to the throne of God within until he finds himself again the Lord God of creation, with power and authority to form a new world after the Divine Pattern.

The breeding place of the devil is the feminine in man, for it is the *feeling* side of man's nature that insists that which he enjoys is good, regardless whether it chords with the principles of Divine Mind or not. Love separated from wisdom, like the will separated from understanding, is a one-sided and unsafe guide. The *new creature in Christ* seeks always to harmonize these faculties of mind, and acts accordingly. Godliness is attained through denying all activities of the soul that are not productive of eternal good, and claiming as omnipresent all the qualities of the Christ Mind.

In the King James' Version of the Bible, John, in his First Epistle, says that the Son of man was manifested, that he might destroy the works of the devil. We know that, in its last analysis, nothing is destroyed but that the dark places in consciousness are filled with light, and the barren places made productive of good. We know that when the *new creature in Christ* shall manifest itself in its fullness in us, we shall be one with it, and the body will be the perfect picture of the radiant soul. Both soul and body shall, through understanding and will, be unified with the Spirit of God within, and we shall eat eternally of the tree of life.

Consecration to God and his laws must be followed by renunciation of man-made rules of conduct. In that all ideas that quicken the soul find their perfect expression in

the body, it is logical to conclude that any feeling in the body leaves its impress upon the soul, and works constructively or destructively in the consciousness of man. For this reason, "if any man defile the temple of God, him shall God destroy." That is, if the acts pertaining to the body are not in harmony with Divine Ideas, the man is destroyed in his manifestation, and reduced to the formless through death of the body. Yet Jesus admonished that man fear not them that kill the body, but "which after he hath killed hath power to cast into hell." Jesus must have discerned that if man persisted in his sins, opposing the activity of Spirit in his consciousness, that he would come to be so at-one with his errors that he would destroy himself, or be reduced to his original potentiality and be forced to again bring forth a man.

The *new creature in Christ* comes into manifestation as man harmonizes himself with Divine ideas, and unfolds itself according to exact law of thought, being subject neither to personal desire, emotion nor sentiment. The Love side of God, expressed in man, tempers the law of Wisdom, and the new creature is a compassionate, considerate, loyal supporter of all that is eternally holy and good. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father," and does not merit the attention of the man consecrated to God and his laws.

"Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." This is the melody of love and of joy; the hymn of praise, the song of faith and the psalm of peace everlasting. This is the song of liberty that breaks the chains of bondage, and opens the prison doors, and sets the prisoners free; it flows from the love of God shed abroad in the heart by the Spirit of Christ within, our only hope of glory. This is the freeing song that Paul and Silas sang; and we may sing it too, and free our feet to walk in the Truth, and open the door to the Light and Life and liberty of Spirit.

EXTRACTS FROM TEMPLE TALKS

CHARLES FILLMORE

HERE is a law of spiritual and mental growth constantly at work in the mind that is raising man from sense-consciousness, or Egypt, to spiritual consciousness, or Canaan. Moses means *drawn out*, and represents in Scripture symbology this progressive or drawing-out process, which works from within out. As applied to universals this upward trend of all things is called the evolutionary law. In our interpretation we observe the working of the law in the individual, because it is here we bring right home the lesson, and through intelligent use of the hints given we apply it to ourselves with great profit.

Involution always precedes evolution. In Joseph down in Egypt we have portrayed the involution of a high spiritual idea. The spiritual idea brought other ideas like it, his relatives, and they greatly multiplied in the land of Egypt. It is estimated that the children of Israel increased from a few score to at least two millions. This is to illustrate the growth of thought in consciousness when it has Truth as its nucleus.

Yet these true thoughts, which have so greatly multiplied, are in slavery to the Egyptians, and a special effort has to be made to free them. We have our high ideals, but because the temporal life seems so important they are made to work in the most menial ways to carry on this passing show. A time comes, however, when the very law of our being rebels at this tyranny, and we rise up in righteous indignation, and in violent ways kill out the opposing sense nature as Moses killed the Egyptian. But this is not the right way. We are not to be liberated through suppression of sense, or violent overcoming, but through a steady step-by-step demonstration over every error. The Lord recognizes the rights of the physical man, and he "hardens Pharaoh's heart" that he may retain his rightful place in the consciousness.

The fleeing of Moses to the wilderness represents the discipline we must undergo when we have sought the *Exalted One.* Horeb means *solitude;* that is, we have to go into the solitude of the within and lead our flock of thoughts to the back of the wilderness, where dwells the Exalted One, the Divine *I Am,* whose kingdom is Good Judgment. There we are in training forty years, or until we arrive at a four-sided or *balanced* state of mind. Then the light of intuition or flame of fire burns in our heart, yet it is not consumed—there is no loss of substance. In brain thinking there is a vibratory process that uses up nerve tissue, but in the wisdom that comes from the heart this "bush," or tissue, is not consumed. This is "holy ground," or substance in its spiritual wholeness; that is, the *idea* of substance in the Divine Mind. When this is approached by man he must take off from his understanding all limited thoughts of the Absolute—"Put off thy shoes from thy feet."

It is here, at this wisdom center within, that God proclaims himself to be the Father of Fathers, the God of Abraham, Isaac and Jacob—thus our real Father is Spirit.

In our communion in the silence with the light within, the bondage of the higher to the lower is made clear to us, and the true way of release indicated. We see the possibilities of man, and the goodness of that "promised land" to which we can raise every thought. But Moses was very meek—we feel our inability and say, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Then we have the assurance of God's power with us—"Certainly I will be with thee." It is in this recognition of the power and presence of God that all our strength and ability lie. Jesus, the great spiritual master, said, "It is not I, but the Father within me, he doeth the works."

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All great structures are erected on heavy foundations. When the Lord calls a man to a work he must succeed in the end if he has laid his foundation deep and strong in spiritual understanding. This understanding is attained through

meditation and study in the silence. Moses was forty years separated from the busy haunts of men, learning to know God "face to face."

In silent meditation we infuse into the inner mind-realms of our being that same energy that used without would make us notable in some worldly achievement. But unless we do this inner work and lay the foundation of strength and power in our subjective mind, we shall find ourselves in failing health when called upon for extra exertion in some great effort.

The angel of the Lord, the flame of fire and the bush are all within the consciousness of man, becoming manifest through interior concentration. The bush is a nerve center through which the universal life energy runs like electricity over a wire, making a light but not consuming. The angel is the presiding intelligence always present in every life action or function.

Man is first attracted by the phenomenal side of spiritual things; then when he gives his attention for the purpose of knowing the cause, the Lord reveals himself. When Moses turned aside and began to investigate, he found he was on holy ground. The forces of the Spirit at the center of man's body are so intense that the outer consciousness cannot stand the current and hold itself together. Absolutely pure in essence, this inner fire must be approached by the pure spiritual thought. The removing of the sandals is symbolical of taking from the understanding all material concepts.

The Spirit of the Lord has been evolving in the subconsciousness incarnation after incarnation. This *I Am* had been the moving factor in Abraham, Isaac and Jacob—the Lord was present in all.

Egypt is strictly material consciousness. It pertains to the physical sense of life—the corporeal organism. Canaan is the life and substance in its radiant state. Here the Spirit finds its natural expression. The thoughts that belong in the radiant body have become slaves of material sense, and the higher self—the Lord—would set them free. But to do

this the higher understanding must become part of their consciousness. All things are created by and through certain states of mind or consciousness.

The higher spiritual consciousness is infused into the mortal or personal. Personal *I* must take on Supreme *I Am*. When this is first experienced there is a feeling of inefficiency. But the Lord's inner promise of his presence under all circumstances is a mighty assurance.

Metaphysicians have learned by experience the power of words and thoughts sent forth in the name of the Supreme *I Am*. The Word of the Lord has often been spoken by naturally weak men and produced marvelous results. They set their minds, not upon their own weak ideas of man and his abilities, but upon the almightiness of the great *I Am*. The Lord God, speaking through them, does the work of the Master. "It is not I, but the Father within me [Supreme *I Am*], he doeth the works."

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Moses and Pharaoh represent two forces at work in the consciousness—especially that part pertaining to the body. Moses represents the evolutionary force of new ideas which have grown in the subconsciousness, and are tugging at the old states of limitation and material ignorance, and trying to rise out of their depths into a higher life expression. Pharaoh represents the force that rules the body under the material *regime*. The Lord is the universal Law whose impulse is always upward and onward, yet seeking always to preserve equilibrium.

It is found by those who are undergoing the regenerative process, which the Scriptures symbolically illustrate, that these two forces are constantly at work in consciousness, one holding to old ideas and striving to perpetuate them in form, and the other idealizing the new and bending every effort to break away from material bondage and rise above its limitations. Paul says, "The flesh lusteth against the Spirit, and the Spirit against the flesh." Looking at it from the personal standpoint we are apt to cry out in this struggle, "Who shall deliver me from this body of death?" But as

philosophers in the understanding of the law of change we balance ourselves between these two forces, and let them work out under the equilibrium of the Universal Preserver of all forms, which is the Lord.

Here is consolation for those who chafe under the whips and cords of the regenerative law. They think that the many defeats and the snail's pace, under which they grunt and sweat, indicate that they are somehow off the track. Not at all—just persevere and patiently wait upon the Lord. If the spiritual could instantly have the ascendency in you it would destroy your body entirely, and you would be left without a working vehicle. The purpose of the children of Israel down in the body (Egypt) is to raise it up—to gradually infuse into it a more enduring life and substance.

When you affirm the spirituality of the body, and yearn for release from its bondage, you are making demands upon Pharaoh, and in fear that he will all at once lose his hold upon life, he "hardens his heart," and sometimes the Lord, the Universal Law of Equilibrium, hardens it for him. Then there seems a failure to attain that which you have tried to demonstrate. But a step has been taken in the all-round evolution of the body, and you will find that you are gradually becoming stronger both physically and spiritually.

There are climaxes in this refining trend of the consciousness in which we make a signal effort and realize a great uplift. "Jewels of silver and gold" represent wisdom, and love in its external sense, which are to be *asked* or *demanded* by the children of Israel. (The word "borrowed" in the common version is an error.) This means that we are to affirm that all wisdom and all love, even in their most external manifestations, are spiritual. This puts the Spirit in control both within and without, and does away with that external ruling power which is the "firstborn of the Egyptians." The "firstborn" of every state of consciousness is the personal "I." When the flood of light from the Universal is let in through our declaration of the One Wisdom and One Love, this "I" of every mortal state of conscious-

ness is slain, and there is a "great cry throughout all the land of Egypt."

We may mentally have made our truest statements, and seemingly complied with all the law, yet Pharaoh does not let our people go—there is no realization of freedom in the body consciousness. Another step is necessary, which is typified in the feast of the passover.

In every change of consciousness on the physical plane there is a breaking down of cells, and a building up of other cells to take their place. Mentally this is denial and affirmation, and this process in the body is the result of these two movements in the mind which have been taken at some previous period. We let go of the animal life and take hold of the spiritual by giving up consciously to this "passing over" process, which takes place when the old cells are replaced by the new. The lamb which is killed and eaten in the night represents this giving up of the animal life in the obscurity of the mortal body. The command is that the lamb shall be without spot or blemish, and be wholly eaten after being roasted with fire. This refers to the complete surrender of the human life after it has been purified by the fires of regeneration. Fire represents the positive, affirmative state of mind, as opposed to the negative or watery state. The children of Israel were commanded not to let the lamb be *sodden*, which is the Old English present tense of *seethe*. We are not to allow the life in our organism to simmer and stew with the worries and negative words of mortality, but we must set it afire with strong words of absolute Truth.

This is to show us that there must be a physical sacrifice as well as a mental, and that "all the congregation of Israel" shall join in it; that is, the whole consciousness of spiritual desire shall acquiesce. Many metaphysicians think that it is not necessary to change the habits of the sense-man—that one has only to keep his thoughts right, and the flesh will thereby be wholly regulated—but the Scripture teaches that there must be a conscious physical change before the complete demonstration in mind and body is manifest.

Thoughts work themselves out in things, and we get the full result of their work only when we follow them consciously every step of the way and help them along. Watch your thoughts as they, step by step, work their way through your organism, and, if you find that some pure thought of spiritual life is striving to free the life in the appetites and passions of your physical Egypt, help it by consciously elevating that life to the open door of your mind. This is typified by putting the blood of the lamb on the two side-posts and the lintel of the door of the house. Do not be afraid to express your inner life to the sight of the Lord, for only in perfect candor and childlike innocence can man come under the protection of the Divine Law.

So long as there is a hidden, secret use of God's life in our habits and ways that we are not willing that all should know, just that long will the bondage of Egypt's Pharaoh hold us in its clutches. The whole man must be pure, and his inner life made so open and free that he is not afraid to blazon it upon the very doors of his house where all who pass may read. Then the Lord will execute his judgment, and those who have purified the life of the lamb of the body will escape the messenger or thought of death.

Modern physiologists know that our bodies are completely made over every year, by the throwing off of worn-out cells and the formation of new ones, that is going on every minute. Nature will take care of the making-over process, but we are responsible for the plan of reconstruction. Man must learn to run the machinery of his body with the same mathematical accuracy as he now displays in control of an engine or automobile, before he can lay claim to his divine heritage and proclaim himself master of his own.—*Dr. George W. Carey.*

True enjoyment lies always along that royal middle ground—the use of all functions and powers, but with the imperial hand of mastery upon all. Otherwise there are always heavy penalties to pay.—*Trine.*

SPIRITUAL FREEDOM

EDNA L. CARTER

NE OF the most important lessons the Practical Christian learns is to grant everybody absolute freedom. In every relation of life, friction is avoided and harmony prevails, if everybody concerned recognizes and respects the free will of others. Nearly all people are so sure they are right that they think themselves fitted in some measure to regulate the affairs of relatives and friends, overlooking that principle of being which reserves to each individual the right of choice.

Teachers should remember this great truth and not try in any way to persuade, or harass, or coerce any person to fall in with their ideas and adopt their methods. The Unity Society leaves all its members entirely free, and does not seek to restrict anyone in the freedom of his daily living. We teach the truth according to our highest understanding, but how much a man will accept, and how he shall apply it, rests with him. We do not say to him, "You shall read this" and "You shall not read that." We may tell him that reading along too many lines of thought tends to confusion, and that too much reading, even of the Truth, causes mental indigestion. But as to whether he heeds these suggestions, he must decide. If he will not be convinced in any way but by experience, he needs the experience and no one has a right to interfere.

We teach mercy, and show how meat-eating breaks the law of love. Those who hear and heed the truth are blessed, but if any are unconvinced and need further experience in the eating of meat before they are ready to yield to the law of love, they are at perfect liberty to gain their experience, so far as we are concerned. We know they will come to the Truth more quickly if we ourselves keep the Law, and grant them freedom, than if we assume the right to dictate to them in their manner of living.

We teach regeneration. The whole race has become

so bound with the idea that there is pleasure in generation that much faithful truth teaching is needed to awaken men and women to the joys of regeneration. Novels and songs, and every means possible, are used to throw a glamor over the sex life and lead the feet of young men and women along the old smooth-worn path that promises so much, but that ends in death. Many might be led up into regeneration if the truth were put before them, and so we point the way to the true, pure spiritual relationship of the man and woman in Christ, free from lusts of the flesh. But, who will hear and heed, is again a matter of free will.

We teach unity, but the only real unity is spiritual, and it is brought about in freedom. Men in mortal consciousness think they can establish oneness through holding people together by some form of force, or by persuasion. They may succeed for a time in establishing a semblance of unity and harmony, but the untempered mortar will, soon or late, give way and disintegration quickly follow.

We would impress upon all our student teachers their responsibility in the matter of allowing liberty to all their students. Teach the truth faithfully, fearlessly, boldly, persistently, but remember that liberty is the divine right of every man and if you trespass you are breaking the Divine Law.

* * * * * *

There are all kinds of healing systems in the world, but the only real healing, the only permanent health, comes through regeneration—a complete transformation of mind and body by the quickening of the Spirit. All sickness and disease result from sin, and the effect can be permanently remedied only by removing the cause. When Jesus connected sin and sickness as cause and effect, he was proclaiming a law of mind action that anyone may prove for himself. He has but to watch his own mental states and their outworking, to understand the relation between error thinking and discordant conditions. The Christ salvation provides for the forgiveness of sin; so you can say with confidence to a patient: "Thy sins be forgiven thee. Go and sin no more."

But some may think that because they do not murder nor steal, and are considered respectable citizens, they should therefore be exempt from all ills. A friend once said that she had always considered herself a remarkably good woman, quite above reproach in every respect until she came into understanding of the Truth. When the contrast between the "natural man" and the Christ came to her, and she saw in herself all the little petty selfishness of the selfish self, its envy, its appetite, its hate, and pride, and vanity, and foolishness in general, she concluded she was "the chiefest of sinners." So it is with all who allow the revealing, purifying power of the Spirit to have its perfect way in them. They are humble and ready to give up the sins of the flesh, and accept by faith their righteousness as spiritual beings. The result of giving up sense desires is health, peace and life.

Sometimes you who are ministering to others in this Christ ministry may find among your patients those who do not want to give up the sense life. They do not care for the Truth; they desire only to be made well. Occasionally you find one who is quite indignant when told that in order to be healed he must cease to do the things that are causing his suffering. Of course he is free to go on in the old way if he wants to, but if you tell him the Truth you have done your part as a faithful minister, and the responsibility rests with him.

The work of teaching and healing cannot be separated. It is the understanding of the Truth and conformity to it that gives wholeness. Healers should therefore be instant in setting forth the Truth to all their patients, helping them to that complete consecration which will enable them to give up freely and completely the appetites and passions of the flesh—those which are considered respectable as well as those that are commonly recognized as sin.

And so pleasure comes not by seeking for it directly and regularly, but is the outcome, the natural outcome, of a well-regulated, and alert, progressive, unself-centered and useful life.—*Trine.*

LEGITIMACY

MARY EDITH BUTLER

"Call no man your father upon the earth; for one is your Father, which is in heaven."

THERE was never such a thing in the history of creation as an illegitimate child. There can never be one, any more than there can be an illegitimate flower or an illegitimate puppy. God is life, and all life is of God and in God. Each creature is perfected in God's intent before the seed of its body is sown in mortal womb. It already lives and moves and has its being, only waiting for an opportunity to glorify God in the flesh, and hoping to get as fit an instrument as possible.

God is the great proprietor. He is the one and only Father and Mother. Whoever speaks of "my daughter," "my son," or "my babies," bears false witness. Those little souls, and even those little bodies, belong only to their Father-Mother-God, because he formed them in the beginning by his Word, of love and intelligence, and ordained that they should become manifest on his earth.

I shall dedicate my child from its inception to God, as he so wondrously and generously delegates its development to me. I shall not seek to reproduce or glory myself in the flesh, but raise up a breathing, speaking, working testimony of the Father, in Spirit and in Truth.

Should anyone ask: "Whose is that lovely child?" I shall reply, "It belongs to God," and say it in such a way that there shall be no doubt in either the mind of the questioner, or of the listening subject of the truth of the statement. If questioned further, I shall go on to say that I was so fortunate as to be its human mother, but that I am only the temporary guide and instructor, the guardian of this tender young soul in its beautiful, clean envelope. That I have written the Word on its inmost parts, and shall never seek to stamp it with my personal seal or trade-mark. That I realize that I am only its custodian, and shall render an account of

it up to the age when it shall be equipped to render an account of itself. That it shall then go out into the world about its Father's business, and whatever befall, it can never go far wrong. The structure may seem to shake in the winds of experience, but it shall not fall, for it will have its foundation on the rock of everlasting Truth.

"Children are a heritage of the Lord . . . "(Psalm 127: 3).

"What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel" (Ezekiel 18:2-4). That is, children do not inherit any ill or evil tendency, and no one need believe that they do, the Lord God himself repudiating such a theory.

UNITY IN CHRIST

In Christ there is no East or West,
In him no South or North,
But one great Fellowship of Love
Throughout the whole wide earth.

In him shall true hearts everywhere
Their high communion find.
His service is the golden cord
Close binding all mankind.

Join hands then, Brother of the Faith,
Whate'er your race may be!—
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In him meet South and North,
All Christly souls are one in him,
Throughout the whole wide earth.

—*John Oxenham.*

LOVE OF ENEMIES

HEN the Master of the Art of Living said, "Love your enemies," he urged upon the minds of men the divinest law of human progress. Yet compliance with this demand seems, to the majority of men, to be beyond the reach of humanity. When you are admonished to love your enemies, you will be likely to think of the meanest, most disagreeable human being you know and wonder as to how you are going to love *such* a person. But the Master's law far transcends this narrow conception of love. Its deeper meaning, when understood, renders such a conception shallow and childish. It is to be found, not in the freakish moods of the sensibility, but in the realm of permanent ideals.

There are in the world two forces at work, love and hatred. Hatred destroys, love builds; hatred injures, love heals; hatred embitters life, love sweetens it; hatred is godlessness, love is godliness. The supreme question, therefore, is, not as to whether there are unlovable persons in the world or not, but rather, which one of these two forces would you have to rule your own life and the life of humanity at large, love or hatred? Which nutrition would you give your own soul and the souls of those who are near and dear to you, that of hatred, or that of love? Can it be your aim in life to aid that power which injures, destroys, embitters life and estranges from God, or the power which heals, builds up, sweetens life and makes one with God?

You say you have been injured through the malicious designs of others, you are pained by the injury, and a sense of hatred impels you to avenge yourself. But what formed such designs against you, love or hatred? Hatred! You enjoy, idealize, adore the love of those who love you. The designs of love give you joyous satisfaction, and not pain. You know now by actual personal experience that the fruits of hatred are bitter, and the fruits of love are sweet. Is it your duty, therefore, to give your life over to the power of

hatred, and thus increase its dominion among men and multiply its bitter, poisonous fruit in the world, or to consecrate your life to the power of love, which you idealize and adore, and whose fruits are joy and peace?

This, therefore, is the Master's law of love: Give your life and service to that power which merits your holiest regard and engages your purest affections, regardless of the "evil and the undeserving." Recognize no enemies, and you shall have none. The only power which can defeat the designs of hatred is love. The foams of hatred and the fumes of vengeance are destined to pass away with all their possessors; only love is permanent and sovereign good.

The man of hatred is destined, sooner or later, to lose his nobler qualities, his own self-respect and the respect of others, and to occupy the smallest and most undesirable social sphere. Therefore love, and do not hate! Exercise good will toward those even who have injured you.

You may not be able to reach and redeem by your generous thoughts and designs such persons as have injured you, but a hundred others may learn from you the law of redeeming love. Let your children grow to know you as a man of love. Let your employees and fellow citizens think of you as a man of peace and good will, a builder and not a destroyer. Let your fireside be ever cheered by the music of love. When the shadows of night fall and you come to enter into the unknown land of sleep, let loving thoughts be your companions; let them course into the deepest recesses of your nature and leaven your entire being. Be a man of love! Love even your blind and misguided enemies!—*Abraham Mitrie Rihbany, in "The Syrian Christ."*

The simplest flowers with honied sweets are stored,
The simplest thing may happiness afford;
A kindly word may give a mind repose,
Which, harshly spoken, might have led to blows.
Naught is so small but it may good contain,
Afford us pleasure or award us pain.

REALIZATION OF UNITY

ALICE V. DAVIS

NITY means harmony, agreement, freedom, victory and the state of being One. Unity is the real and eternal state of all that is, and is sensed as supreme harmony by those who demonstrate the Truth. One is the number of unity. There is but *one* All; this All-in-All is God and God manifest. Unity is peace, power, success. There is never unity without equality.

We are all coeternal, coequal with God. This self-existing One is Omnipresence, Omniscience and Omnipotence. A knowledge of this Truth, practically applied, brings eternal life and immortality to light. The Truth that the Creator is in his own creation, creating unto himself, is scientific religion, and is the basis of the *unity* of all his creation. This knowledge excludes the possibility of two powers, one good and another evil, or of a lower self and a higher self, each striving for supremacy.

Ignorance ignores the unity of the *one* All and causes duality, and is as a house divided against itself. As Spirit is Omnipresent, Infinite and fills all, there can be no finite. Knowledge is the certainty of Truth, and in knowledge there is no doubt. In love there is no fear, and in fear there is no love. In the action of Divine Love unity of purpose is always apparent. The first step a Truth student takes is to put away the belief of an evil power (for evil is only a false belief) and takes his stand in the foundation of unity, knowing that good alone is real, and is all there is. This is a rock foundation. Man exists as God Idea—*imaged* faith in form—and is a unit complete in Being.

Not until we awaken to the unity of the *one* All, can we realize what the Truth contains for us, for in this consciousness our hearts are filled with universal love and we see all humanity as one. The One Source, which includes all, is the connecting link, whose presence binds all together

as one family, as one body—all with one calling. There is one Father—our Father.

Accept unity as a basis, and the awakening to Truth will be permanent. Keep the unity of the *one* All before you as a guiding star, by which to think, speak and do right deeds. This is freely partaking of the free gift of eternal life. If we would externalize Divine Love, our thoughts must be filled with love; if we would externalize health and prosperity, we must perceive and hold them in memory; if we would enjoy harmonious conditions, we must believe in harmony. Not until our decisions about each other and about ourselves are those of perfection, are we in unison with God. Not until we think godlike thoughts, speak godlike words, and do godlike deeds, are we in conscious oneness with God. We reap just what we sow. Our conception of body can never be higher, and our sense of its freedom can never be fuller, than the Truth we acknowledge for it. The basis of thoughts must be changed from observation to Principle, from the creature to the Creator.

Thought germs grow in the mind as the seeds of plants grow in the soil, the latter being quickened by the light of the sun, and the former by the light of pure Intelligence. It is the *nature of the beliefs* that we rely and dwell upon that brings us an experience of pleasure or pain, light or shadow, unity or separateness. The Divine Law of the universe is always just. Recognize me in *all* your ways. See all Divine, and One as all, and all as God, and you will express unity, for united in God we stand (firm and unwavering in faith), and divided we fall (into the pitfalls of the world). Seek to know yourselves as limitless Being, immortal Spirit, for one cannot love the immortal until he knows himself to be immortal, nor can he have true beliefs about his body until he sees the true nature of its substance, and knows that the Word, which is God, has become flesh in his form, and is full of grace and truth.

To hold self in Truth is to know one Spirit pervading all. This is living in the fullness of Spirit in the kingdom of unity. Unlimited unity measures not limitation to any-

one. God measures not his Spirit to his children. Higher thought proves that the unity of Creator and creation is an exact and demonstrable science, and gives to its adherents a haven of rest, an ever abiding place in the one self-existing Source. This self-existing Source is Omnipresent, and we call it God.

Two things, the reverse of each other, cannot occupy the same place at the same time. Therefore, light and darkness, heat and cold, health and sickness, love and hatred, good and evil could not exist in the same place at the same time. All is *good* and all *Good* is here; and we are in his Presence from everlasting to everlasting. This proves the unity of God and man, for man's existence is right where God is. In him we live and move and have our being. The true realization of unity is Truth and scientific Law.

In mathematics, examples are the finished product of the Principle, and are proof or evidence of it. They are not the cause of the Principle, but Principle is the source and cause of the example. The example is all that is ever *formed or made visible* of the Principle. No one would think of saying the example was not as perfect as the Principle. The mathematician calculates every step of the way according to Principle. All creation is Spirit-Substance, and all Life is the finished work of Spirit, and is proof or evidence of the existence of Spirit. This is true discernment. Spirit is the Source or Cause of all existing things, and the universe is made visible by the invisible Spirit—God. He who works out life's problem according to at-one-ment knows that "I and my Father are one." Man is a trinity—spirit, soul and body—and is in unity with his Source. Constantly recognizing that all is One and One is all, is to live in the consciousness of wholeness incapable of division.

Now is the time to rejoice with the One ceaseless sower, whose joy is eternal. He who finds not God within himself may seek in vain elsewhere. He who finds not himself in God has not found the kingdom of heaven within. When God is found as the *expresser of form*, and as *ex-*

pressed in form, then the kingdom is found. In this consciousness of unity we know we are limitless, and can say, "I am risen; I am hid with Christ in God." This is the new and living way. The few who find it see the outer as the inner, the creature as the Creator, the tree good and the fruit good. Equality is the law that unites Father and Son—Creator and creation. In the new and living way of unity we stand unmoved, knowing our eternal dominion and victory now.

The unity of God includes man as perfect form, embodying all that is good. The Truth of unity is a demonstrable Principle. Man is a united and indivisible whole. The true idea of communion is individual unity with, and oneness of the whole, and affords perfect expression. This is not a mere surface idea of unity, but is the Infinite idea which is all inclusive.

True and permanent healing is always done in the consciousness of unity. As there is no separation of the living from absolute and eternal life, let us awaken to the consciousness of perfection and unity. We can then sing songs of joy and freedom, and stand fast in the liberty wherewith Christ *hath made us free*, and be not entangled again in the yoke of bondage. For by him are all things created that are in heaven, and that are on earth. Both visible and invisible things were created by God and for him. The day of light has come, and we know our one-ness with our Source. In Infinite Spirit we are all united as one Spirit. In the Infinite life we are all one Substance. We can all say: "I am that which is limitless freedom, for I am the Truth." To recognize yourself as *eternal* Being is true adoration. To realize yourself as one with God is true meditation. To declare this truth in thought, word and deed is true faith. Greater liberality has no one than that of knowledge and practice of Truth which applies *alike* to all. Greater meekness has no one than that which comes with the realization that Truth makes all equal. Greater power has no one than to know we are coeternal, coequal with the Infinite.

Know that you are the Divine One, the limitless One, the light of the world. Know that you are radiantly happy, divinely prosperous, crowned with glory and honor, in unison with all; for all is One and all is God. God is Love. Love is victory and unity. When the least to the greatest come into the knowledge of this Truth, then the lion and the lamb will lie down together, and the desert will blossom as the rose. There will be no more war or rumors of war; no more sorrow or crying, for old things will have passed away and all things will have become new. A new heaven and a new earth (a new consciousness and a new body) will be manifest. This is the victory that overcometh the world, when we shall come over from the old way of thinking, speaking and doing, into the glorious realization of the unity of life.

The *visible* and the *invisible* are One.

The *formless* and the *form* are One.

The *soundless* and the *Sound* are One.

The *Creator* and the *creation* are One.

The *revealer* and the *revelation* are One.

The *demonstrator* and the *demonstration* are One.

We are all the perfect demonstrations of God—complete in Mind.

All is unity here and now.

How gradually has man come to a realization of the firmness of the Universe! He knew winds and waves and then gravitation and steam. Later he caught the finer forces of heat, light, and last of all electricity. Today, he is more than suspecting a cosmic energy as much finer than electricity, as electricity is finer than horse-power. And even now efforts are being made to harness this cosmic force. But finer than this cosmic energy is the energy of prayer. It touches on the ultimate, as it is of the nature of the absolute. As this is an age of electricity, another age that is now dawning is to be the age of prayer, an age in which a race will conduct all of its operations, not only under the guidance of God, but with a constant use of his power. This is prayer. —*Albert C. Grier.*

This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *Unity Magazine*, and students are invited to send answers.

The hearty coöperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective resititution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Avenue, Kansas City, Mo.

HOW THE WILL OF GOD IS MANIFESTED

THERE is an idea prevalent among students of Truth, that to place one's affairs into the care and keeping of Spirit, is to relinquish all power and authority as related to the world of manifestation. The truth is, that God is Mind, formless energy, and radiates out into the world of manifestation only as man lays hold of the ideas of that Mind, and shapes and forms them by the Word. In order that Spirit may have perfect expression in the manifest world, man must not only line up his thought world in conformity to Divine Ideas, but he must *act* in harmony with his spiritual realizations.

When man's thought world is established in Divine Order, understanding and will are unified and every act is a perfect expression of the Truth discerned. "And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night." The "lesser light," which rules the night, is the will. That is, the will has no illumination (day), but has executive ability. The *I Will* man acts because the *I Am* has come into definite knowledge pertaining to that which is cherished in mind. The *I Am* is God identified in man, or the Christ individualized. The *I Will* man is God being made manifest through *activity*. If man acts from personal will, not relating his thoughts to the Christ Mind, he sets up temporary conditions both in body and affairs, and prevents the inflow of Divine Will into his consciousness.

There is no more powerful Word than, "Thy Will be done in me," for God's Will is that perfection be expressed. But to make this affirmation, and then resist its activity in consciousness, through clinging to limited ideas, is to bring disastrous experiences. Knowing that God's Will is perfection manifested, to act in harmony with Divine Will is to seek *to do* everything perfectly. It may not appear on the surface that when you are sweeping a room or washing

the dishes that you are in the midst of an opportunity to demonstrate the Will of God, but as you reduce the manifest world to its primal ideas, you will come into the realization that God is not separated from your immediate world except in the degree that you think he is.

Man is, in his real nature, the Will of God, representing the active side of Divine Mind. Without the coöperation of man, ideas of Divine Mind would be unmanifest and unknown, and heaven could not be established in the earth. The truth of this statement is verified in the world of affairs. Regardless of God being "closer than hands and feet," the world is full of ungodlike manifestations. Until man gives the substance of his thoughts to contemplation of godlike ideas, there is no opportunity for Divine qualities to manifest themselves. A proper realization of this Truth will enable one to recognize the importance of doing all to the glory of God. God, like any other friend, does not force his attentions upon us. He must be invited to express himself. In fact, we must woo the Spirit with intense desire and interest if we are to feel its guidance in all our activities.

The idea of partnership with God brings one into closer relation with him. We find it easier to act upon Truth discerned when we realize that through man's righteous activity, God's will is manifested. When Jesus uttered the memorable words, "Not my will, but thine, be done," he had arrived at that point of trust and confidence in the Father's perfect will for him, that he could proceed with the further crucifixion of the personal man, knowing that all would eventually be well. He did not passively fold his hands and await a revelation, but having spoken a Word, the substance of which is *perfect activity*, he aroused the sleeping disciples and said, "Arise, let us be going."

The power to act upon a Truth discerned determines the rapidity of spiritual unfoldment. This activity is not entirely confined to outer affairs, but involves first the act of disciplining and harmonizing the thought world. I never hear the expression, "Spirit will work it out," that I do not wonder through whom will the Spirit work. Spirit is not an

automaton, but works through the consciousness most receptive to the ideas involved. In other words, those desiring to make a certain demonstration must line up in thought with the spiritual ideas to be manifested, and act accordingly, else a more receptive consciousness becomes the mold through which the Ideal is formed, for the Word is sure of its fulfillment. It is a very common experience to see ideals we cherish working out in others more readily than in ourselves. Why? Because all is Mind, and ideas are free-flowing; they root themselves in the substance best suited to their growth.

It was through the exercise of the will independent of understanding, that man built up the willful, personal man—that man adverse to God and his laws. Out of this phase of consciousness has come every human discord, in fact, all material conditions had their origin in the adverse mind. If man had remained in Divine consciousness, he would live in a world of divinity, rather than humanity, and men would be gods, both in reality and in manifestation. There is nothing human about Spirit and its offspring. The human manifestation is but the limited expression of the Man Idea.

As man continues in his return journey to God, which involves the establishment of Divine consciousness, he must cultivate a *willingness* to let go the limitations of the human, mortal consciousness. Many students of Truth block their own spiritual progress by refusing to let go of certain ideas and acts that have been considered legitimate for ages by the *human family*, overlooking the fact that this mode of action holds them in bondage, and makes them even more subject to hard experiences than when living entirely under the mortal law. "A house divided against itself cannot stand." There can be no reservations or compromises with Spirit. The whole man, soul and body, must be surrendered to the Will of God before perfection will be manifest in the earth. What may have been legitimate steppingstones of growth to man in mortal consciousness, and sanctioned by man-made laws, become an offense unto the man born of the Spirit, and a transgression of Divine Law.

As growing students of Truth, we should rest in the assurance that it is impossible to be separated from our highest good. No matter what experience may be at hand, underneath the appearance are perfectly good forces working to adjust everything according to the *ideal we have in mind.* Of course, if man willfully judges by the appearance, rather than righteous judgment, he cannot escape the vise of his own making. It is impossible for God to automatically give man a well-ordered life, since man is the *willing* side of Being, and must first merit the gift through thinking godlike thoughts and doing godlike deeds. "If ye know these things blessed are ye if ye do them." Knowing (understanding) and doing (will) work hand in hand in the ushering in of the Will of God (perfection) in the earth (body and affairs).

BIBLE STUDY

Third Day's Creation, as Recorded in the First Chapter of Genesis, of the American Revised Bible; Its Interpretation and Application in Individual Consciousness.

9. *And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so.*

The first day's creation reveals the Light or Inspiration of Spirit. The second day establishes faith in our possibilities to bring forth the invisible. The third day's creation, or third movement of Mind, pictures the activity of ideas in Mind. This is called *expression.* The formative power of Mind is the imagination, which is here represented by the dry land. There is much unformed thought in Mind (heaven), which must be separated from the formed.

10. *And God called the dry land Earth; and the gathering together of the Waters called he Seas: and God saw that it was good.*

The "Earth" is the mental image of formed thought,

and does not refer to the manifest world. God is Divine Mind and deals *directly* with ideas. The "Seas" represent the unformed state of mind. We say that a man is "at sea" when he is in doubt about a mental process. In other words, he has not established his thoughts in line with the Principle involved, and is unstable. The sea is capable of production, but must come under the dominion of the formative power of Mind, the imagination.

11. *And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so.*

Divine Mind images definitely its desires. The Ideal precedes the fulfillment. "Let there be" represents the perfect confidence necessary in demonstration.

12. *And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good.*

Ideas are productive, and bring forth after their kind. They express themselves under the law of Divine imagery. The seed is within the thought, and reproduces itself through thought activity until thought-habits are formed. Thoughts become fixed in the earth, or the formed consciousness. In Divine Mind *all is good.*

13. *And there was evening and there was morning, a third day.*

Again a definite degree of Mind unfoldment has been concluded. Man, in forming his world, goes through the same mental process when working under Divine Law.

QUESTIONS AND ANSWERS

Interpret: "Now Naaman, captain of the host of the king of Syria . . . was also a mighty man of valor, but he was a leper. Then he went down and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean" (II Kings 5:1, 14).

"Naaman" represents the personal will. He is "captain of the host of the king of Syria," that is, symbolically,

he is the directive power of the intellectual realm of mind. The will is mighty, and when working under Divine Law is constructive. But if man allows himself to become attached, through the will, to the realm of flesh, or sensation, he becomes a leper, or unholy and unclean. A complete cleansing process is necessary to restore man to his original purity. Seven stands for completeness, and the river Jordan represents the life current in the organism of man. Man, awakened to his spiritual possibilities, begins the cleansing of his will from personal ambitions, attainments and sense attachments, and cultivates the childlike attitude of mind necessary to invite the inflow of the River of Life (Jordan). When man has cleansed his mind through the baptism of spiritual thoughts, his body becomes clean, whole and pure.

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I am often asked with what religion am I affiliated. When I reply, "Unity," I am questioned, "What is Unity?" Could we not have a straightforward, concise explanation of just what Unity is, that will meet this need?"

Unity is the understanding of the inner powers of the Christian Religion, and its practical application as health, prosperity, spiritual regeneration and satisfaction in individual consciousness, as taught and demonstrated by Jesus Christ. In the conversation that would naturally follow, you could show that the inner meaning of the *word* Unity, is the state of being one with God, which is brought about through unifying mind, soul and body of man with the Christ Spirit within man. You could make a point of the Unity of all in the One Life, and thus include every living creature in the at-one-ment.

Unity starts with the kingdom of heaven within and works outward, holding that the world of manifestation takes on the character of spiritual thought, thus proving the allness of God. Unity regards the Bible as a history of man, both in his mortal and spiritual consciousness, and interprets the Bible in its application to the individual consciousness. It is important to impress the listener with the truth that Unity is not a newly formulated cult or creed, but a *school* devoted

to the understanding and application of the principles of Truth as taught by Jesus Christ.

* * * * * *

Do you believe in the personality of God?

God is Spirit, not person. Personality is a limited state of consciousness applicable to man in sense consciousness. When man is born of the Spirit and becomes conscious of himself as God identified in Substance, he becomes an individual. As an individual, man relates himself to God in mind, and surrenders his personality or personal will, until he becomes one with the Father, as did Jesus. Therefore, man who is regenerated and redeemed is no longer personality, but God individualized. God is never person or personality.

* * * * * *

What is the idea back of stammering?

The idea back of stammering may be either hurry or indecision, or both of these ideas. First, the student should realize there is in reality no such thing as *time*, therefore no occasion for being hurried. One can be swift and efficient without being in a hurry. The idea of indecision can best be offset through understanding the relation of *things to ideas*. Positively declaring oneness with the All-knowing Mind will cause one to become quick and decisive in thought as well as in act. When one thinks clearly and readily, and exercises control over his thought world, his words will be expressed in corresponding harmony.

Thoughts of good will, sympathy, magnanimity, good cheer—in brief, all thoughts emanating from a spirit of love—are felt in their positive, warming, and stimulating influences by others; and they come in turn back to us laden with their ennobling, stimulating, pleasure-bringing influences.—*Trine.*

The noise of the moment scoffs at the music of the Eternal.—*Tagore.*

SCRIPTURE INTERPRETATIONS

Genesis 41.

MAN is an idea in Mind, which manifests in states of consciousness. These appear outwardly as personalities, and take form as bodies. In describing these states of consciousness, or mental movements, the Scripture uses the personality in a representative sense, with the inner meaning of the name as a key to the mental state intended. The Hebrew meaning of the name Joseph is *one who increases.* It represents that state of consciousness in which we increase along all lines in character; we not only grow into a broader understanding, but there is also an increase of vitality and substance. Joseph is especially representative of the realm of forms. He was clothed with a coat of many colors; he was a dreamer and interpreter of dreams; the phenomenal was his field of action. Among the primal faculties of the mind Joseph represents the *Imagination.*

Mystics tell us that man passes through twelve states of consciousness, that Joseph is the eleventh and Jesus Christ the twelfth. These states may be all active in us at the same time, but the *dominant* one indicates where we are. For instance, if you are a dreamer, and can interpret your dreams, you may know that you are at least developing the eleventh movement of mind. But it is one thing to dream, and another to interpret correctly. All people dream, but not one in a million can interpret. Dreams and visions come under the same head. Many people see visions, but they nearly always misinterpret them.

When one in the Joseph state of consciousness sees a vision or dreams a dream he does not take it in its literal sense at all. Joseph has divine understanding, he is taught of God. He knows that all forms represent ideas, and his first step in interpreting is to analyze the symbols, and resolve them into their primal ideas.

The Hebrew meaning of Pharaoh is *the sun.* He is

ruler of the *solar plexus, the sun* center in the subconscious. This is *obscurity* or Egypt to the conscious mind. So we understand that this one to whom the Joseph state comes is not yet open to it, but willing to receive it.

Egypt has a specific significance in the body-consciousness, and refers in this case to the subjective mind. There sets into bodily functions an energy that especially stimulates the generative center when the Spirit is quickened by the Truth. This lasts about seven years, or has seven degrees of activity. There is a great increase of vitality. This is the seven fat kine and seven full ears. Those who are wise conserve this energy and store it up in the consciousness, because there is always a reaction proportionate to the action. This is a law that holds good in all forms of energy. Yet when the generated force of action is properly conserved, the reaction is not felt. When we let this higher or Joseph state of consciousness rule in our members the Lord shows us in dreams just how to handle the situation, and we make a storage battery of the "cities," or ganglion centers, throughout the consciousness. Pharaoh called Joseph's name "Zaphenathpaneah," which means *governor of the district of the place of life*, which indicates clearly that the generative center is to be ruled by that state of consciousness in which God is the directive power.

Genesis 45.

Joseph in Egypt represents our highest perception of Truth dealing with the realm of forms, and bringing it into a more orderly state. In Genesis 41:50-52 it is stated that Joseph had two sons, Manasseh and Ephraim.

"And Joseph called the first born Manasseh: For, said he, God hath made me forget all my toil, and all my Father's house.

"And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction."

It is very plain that Manasseh means the thought of forgetfulness, or denial, and Ephraim means the thought of adding to, or affirmation. We also perceive that these two

sons represent the *understanding* and the *will*. The very first step a beginner in this truth takes is to set up a new and better state of consciousness, based upon the *absolute*. We forget or deny the not good, and bring into vivid remembrance the very good by affirming it to be the real.

These two sons of Joseph, the *understanding* and the *will*, are to be especially active in the one who would overcome and master the sensations of the body. Potiphar's wife represents the sense-consciousness that tempts us to meet its desires, and when we deny her, she puts us into jail. This means that when a certain habit in the sense-consciousness is refused expression, it reacts, and for a time seems to lock up the expression through us of even the good which we feel. But let us patiently bide our time—the higher will yet show its God-given power.

The several visits of Joseph's brothers to Egypt for corn and the final reconciliation are a symbolical representation of the manner in which we make connection with the obscured vitality within the organism, and finally bring all our faculties into conjunction with it.

Volumes might be written with Joseph as a text. In his history, as given in Genesis, is hidden some of the most interesting processes of regeneration. This hidden realm within our organism is in an Egyptian or obscured state to most of us. Yet it is a great kingdom, and its king is Pharaoh, ruler of the sun, or that brain and nerve center which our physiologists have correctly named the *solar plexus*. They tell us that this is the brain of the body, and that it directs the circulation, digestion, assimilation, etc. Students of mind have discovered that the solar plexus is but the organ through which a ruling thought acts, and that is Pharaoh, he of the *hard heart*, who "would not let my people go." But we should not forget that it is down in Egypt that we find the "corn" or substance that is required to sustain the man.

Many workers in this new statement of Old Truth think it is not necessary to go into this obscure kingdom within. They are not willing that Joseph shall spend a part of his

time down in Egypt making ready the storehouses, and filling them with the vitality that will be needed when the outer man has exhausted his resources. These will find that they cannot have that joyous reunion of mind and body with *all* its brothers, or faculties, as here set forth, unless they are willing to let the higher thought go *consciously* down into Egypt, and rule there second to King Pharaoh himself.

Genesis 50.

In these Scripture allegories the various individuals represent the different phases of character which one man expresses in his spiritual unfoldment. Jacob and Esau represent the mental and animal consciousness within each of us. Esau, the hairy man, is the animal which comes first into expression. Most of the human family let this rule in consciousness, but here is illustrated one who is on the straight road to Christhood, and his mind dominates his body; he is called Jacob, the supplanter. His mind is poised Godward, and he quickens the subjective consciousness until it reflects Divine images; then he "walks and talks with God in the visions of the night."

One of the surest proofs that you have opened yourself in Spirit is that you have symbolical dreams. Divine ideas are being reflected into your placid soul, and you may mentally see them and catch their import if you meditate patiently and persistently upon the relation that each thing bears to thought. Things are thoughts reduced to sense perception. Still the sense, and you will perceive the thought back of the thing. This may be a slow way to learn the language of mind, but it is sure, and one who can quickly translate into thoughts all the shapes and forms in all the planes of phenomena is a Joseph, and stands next to Jesus Christ.

Each of these personalities is gradually being replaced by a higher one in the minds of those who are in the narrow way. When a great change takes place, and an old state of consciousness loses its hold, we read that Joseph died. This does not mean that there has been a loss or that any-

thing has gone away, but that that which seemed in the beginning, and in its development, a higher state of consciousness has become the normal state. Joseph, as a separate individuality, died in Egypt, but he lived in the children of Manasseh and Ephraim "unto the third generation." This means that the Joseph characteristics gradually became part of the body-consciousness.

The "children of Israel" are the thoughts of reality or the true ideas about Being which have to be brought out in every department of man's consciousness. These true thoughts are brought down from the land of Canaan, or their thought centers, and for a season submerged into the fleshly realm or thoughts in form.

Joseph apparently died in Egypt, but he "took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." This means that the affirmation or "oath" of the Truth opens the way for Divine thoughts, no matter how dark the mind may seem, and the "bones" or substance of the Joseph state are to remain, and be carried on and up to future demonstrations.

Exodus 1.

Canaan means *low country*, and Egypt *fortified land.* They represent to the metaphysician two phases of substance in consciousness. Canaan is the invisible substance that surrounds and interpenetrates all bodies, and Egypt is the solid form perceived by the inner senses. Canaan is the "Promised Land" because it is not bound by the limitations of material consciousness. It is invaded by alien tribes, but they are to be driven out when the real owners come into their inheritance.

The faculties of the mind, represented by the sons of Jacob, inhabit first the invisible substance, then the visible. This is the way the mind makes that wonderful musician, the soul, and its instrument, the body. Thoughts are first manifest in the invisible substance, then projected into the visible.

When man is ignorant of the laws of creation, and the powers of his mind, he naturally gravitates to a material

base of thought and act. Of the sons of Jacob but one, Joseph (the imagination), had knowledge of the invisible, and when he told his dreams and visions the others scoffed. When he appeared they cried in derision, "Behold, this dreamer cometh." They refused to plant their seed words in the soil of the invisible substance, and the result was a famine. "There was no corn in Canaan."

When we refuse to observe the law of the Lord and work our life problem according to Divine Principle, we are compelled to work it in another way. Thousands go down into Egypt and suffer its bondage and trials, who might remain in the "Promised Land" and produce corn enough and to spare, if they were more observant of and obedient to spiritual leadings.

But even in the world of materiality the "chosen of the Lord" increase and multiply. The strong point of the Israelites was their faith in the One God. No matter how great your trials, nor how dark the way, if you firmly believe in the Omnipresent Good you will succeed, and no oppression will ever be great enough to hold you down.

Exodus 2.

The order of creation is from the formless to the formed, from the invisible to the visible. This goes perpetually on, and there is never a beginning or an ending to the process. The ideal is continually pouring itself into its creation, and lifting it higher and yet higher. The ideal is the All-Possibility, and its child must be raised out of every limitation and become conscious of its limitless being.

Yet all things are accomplished according to law. Even that which we call God is compelled to conform to a standard universal in every action. As the boy said, "God cannot make a two-year-old calf in a minute." Man is Spirit, absolute and unconditioned, but man *forms* an Adam, into whom he breathes the breath of life, and this is the Son of man, an expression of the Divine Idea. This Adam is all of that which we term soul, intellect and body. We are continually at work with this Adam, breathing into his nos-

trils the breath of life; which is, inspiring him with the idea of life in all its unlimited fullness. This Adam is lifted up through infusing into him and through him these sublime ideas, and in no other way.

Joseph is a sublime idea of Truth. He has come down into the Egyptian darkness of sense-consciousness, and under the law will finally raise it up and out. In the process Joseph seems to die, but his "bones" remain. The substance of Truth is an abiding presence though its form may seem lost to sight.

How often we hear people say that they do not now seem to realize the uplifting that came to them when they first entered into the understanding of Truth. Then they were so enthusiastic that they could think and talk of nothing else. They say they even demonstrated for themselves and others easier than they do now. They think that they have somehow lost the Truth, because mortality seems so real to them. Here they are right in the place described in this text. Truth, as a thing apart, a personality named Joseph, has disappeared, but he lives in his progeny in the land of Egypt, and they are oppressed by Egyptians. We might say that the ideas which made up the statements of Truth which you received have percolated throughout your mentality. But the sense-consciousness is ruling in you, and these "children of Israel" are oppressed. Instead of siding with the Spirit in every thought, you side with the mortal, and you build up a ruling state of thought which remembers not the inspiring Truth. "Now there arose a new king over Egypt, which knew not Joseph."

But Truth cannot be destroyed, nor can true words and true thoughts ever be effaced when once they have willingly been let into the mind. The children of Israel multiplied in the land of Egypt in spite of the oppression, and their power became a great source of concern to the Egyptians, though they used them to build in "brick and mortar" (material ways).

SUNDAY LESSONS

CHARLES FILLMORE

EASTER LESSON—SUNDAY, MARCH 31

THE DANGER OF ARTIFICIAL STIMULANTS.

—Leviticus 10:1-11.

1. And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them.

2. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah.

3. Then Moses said unto Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Draw near, carry your brethren from before the sanctuary out of the camp.

5. So they drew near, and carried them in their coats out of the camp, as Moses had said.

6. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Let not the hair of your heads go loose, neither rend your clothes; that ye die not, and that he be not wroth with all the congregation: but let your brethren, the whole house of Israel, bewail the burning which Jehovah hath kindled.

7. And ye shall not go out from the door of the tent of meeting, lest ye die; for the anointing oil of Jehovah is upon you. And they did according to the word of Moses.

8. And Jehovah spake unto Aaron, saying,

9. Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute for ever throughout your generations:

10. And that ye may make a distinction between the holy and the common, and between the unclean and the clean;

11. And that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses.

SILENT PRAYER: *Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise.* —Prov. 20:1.

The rites and ceremonies of the priests in the tabernacle represent the action of Spiritual forces in developing

the body. The great object of man's existence in planetary consciousness is to build a body after the ideals given by the Lord. The physical body is the tabernacle or temporary structure in and through which the enduring body is formed, and regeneration is a combination of chemical and mental processes.

Digestion is the separation of energy stored in material envelopes or cells. This energy may be used to vitalize the muscles or aid in brain building, but it must get its fire or life from the Spirit. If it fails to do this the structure it builds is lifeless.

It is evident from the command given in the ninth verse of this lesson that Nadab and Abihu put alcohol in their censers (stomachs) instead of the natural regenerative fire of the Spirit. Alcohol is an attempt by man to make a substitute for the natural life energy which is imparted to him from the Lord. When this artificial fire is put into the stomach, it clashes with the finer energies of the system and the result is a destruction of the cells, similar to the burning out of a dynamo.

For this reason it is more dangerous for one who has entered the regeneration to drink wine, or anything containing free alcohol, than the unregenerate. In the latter the Spirit fire from on high has not been kindled, and after a period of stupor the nerves and temporarily excited cells are at peace. But one who has started the soul life in his system should beware how he attempts to stimulate that life from the material side of existence. It is sanctified unto the Lord and its only source of increase and glorification is from the Spirit.

Every adept and initiate, Christian or Gentile, has an understanding in greater or lesser degree of the necessity of temperance in eating and drinking on the part of those who are in process of building the Christ body. As a rule the Spirit guides in the choice of food and drink but this is not always clearly discerned, especially if the mind is educated in that easy way of eating "what is set before you, asking no questions." Here it is plainly stated that indi-

vidual discrimination is necessary: "That ye may put difference between the holy and the common, and between the unclean and the clean."

Sunday, April 7

REMEDY FOR PERSONAL RESISTANCE.—Lev. 16:5-22.

5. And he shall take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering.

6. And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house.

7. And he shall take the two goats, and set them before Jehovah at the door of the tent of meeting.

8. And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel.

9. And Aaron shall present the goat upon which the lot fell for Jehovah, and offer him for a sin-offering.

10. But the goat, on which the lot fell for Azazel, shall be set alive before Jehovah, to make atonement for him, to send him away for Azazel into the wilderness.

11. And Aaron shall present the bullock of the sin-offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself.

12. And he shall take a censer full of coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring it within the veil:

13. And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not:

14. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat on the east; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15. Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and to do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:

16. And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

17. And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and

have made atonement for himself, and for his household, and for all the assembly of Israel.

18. And he shall go out unto the altar that is before Jehovah, and make atonement for it, and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

20. And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat:

21. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their trangressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness:

22. And the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness.

SILENT PRAYER: *Wherefore also he is able to save to the uttermost them that draw near unto God through him.* —Hebrews 7:25.

This lesson centers about two goats, both to be sacrificed, one unto the Lord as a sin offering and the other unto Azazel, the prince of darkness. In the King James Version the latter is translated "scapegoat," but according to the majority of modern scholars the meaning is "adversary" or great evil.

The goat symbolizes resistance and opposition. It is a phase of personality. We resist the Spirit on one hand, we resist our fellows on the other. These are the two goats. They are both up for denial. The resistance of the Lord is to be killed out entirely and the resistance of our fellows is to be sent into the wilderness—denied place in consciousness. We resist the Spirit because we do not cultivate belief or faith in its existence. "Do you believe?" said Jesus. Do you have faith in the presence and power of an invisible and intangible something that makes itself manifest only in thought and feeling? The sense man says, "Show us the Father." The Spirit replies, "Have I been so long a time with you, and dost thou not know me?" We are sur-

rounded on every side by evidences of this great Creative Power—we ought to believe from the standpoint of logic, the "signs" of the Great Mind are so many. Our attention is fixed too largely upon the things of form and shape, the result being a materialized consciousness that believes only in the evidences of the senses. All sins of nonbelief in things Spiritual are to be atoned for by denying them place in consciousness, and affirming the presence and power of the mind of the Spirit until we have a consciousness of our Spiritual identity and can say with Jesus, "He who hath seen me [Spirit] hath seen the Father." This will kill the goat of resistance toward God.

Resistance toward evil is not to be wholly destroyed, but the nothingness of the thoughts of evil are to be lumped together and dumped into the wilderness of sense. This is the scapegoat that carries away all the iniquities of the children of Israel and loses them in the outer void.

This also illustrates the difference between sins toward God and sins toward men. There must be a complete and full union of the Father and child—every thought of obstruction or resistance must be done away with. It is very important that we make a complete atonement or at-one-ment with the Father. Our relation to our fellow men is so complex that we are excused in a measure if we fall short in observing the fullness of the law of nonresistance. Yet in superconsciousness we can rise with Jesus Christ and "resist not evil."

Sunday, April 14

DIVINE LIGHT, WITHIN AND WITHOUT.—Numbers 10:11-13; 29-36.

11. And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony.

12. And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran.

13. And they first took their journey according to the commandment of Jehovah by Moses.

29. And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father-in-law, We are journeying unto the place of which Jehovah said, I will give it you: come thou with us, and we will do thee good; for Jehovah hath spoken good concerning Israel.

30. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes.

32. And it shall be, if thou go with us, yea, it shall be, that what good soever Jehovah shall do unto us, the same will we do unto thee.

33. And they set forward from the mount of Jehovah three days' journey; and the ark of the covenant of Jehovah went before them three days' journey, to seek out a resting-place for them.

34. And the cloud of Jehovah was over them by day, when they set forward from the camp.

35. And it came to pass, when the ark set forward, that Moses said, Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee.

36. And when it rested, he said, Return, O Jehovah, unto the ten thousands of the thousands of Israel.

SILENT PRAYER: *And Jehovah went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night.*—Exodus 13:21.

This lesson teaches that Divine Wisdom provides ways to guide those who have chosen its leadership, and that night and day they may behold the symbol by looking in the direction of the tabernacle. The tabernacle is the place of meeting the Lord, where the priests congregate to chant the sacred words and build the fires upon the altars of sacrifice. This is symbolical of the center in consciousness where the individual touches the Universal.

Thoughts are alive—they think and feel and commune with one another like people. All through the body are congregations of thoughts drawn together at different places through sympathy and kindred ideas. All the thoughts of love we have, or have ever had, are congregating and expressing themselves through the brain and nerve center back of the heart—the brain of Love. Physicians are

accepting this truth. Here is an extract from a daily paper:

Dr. Joseph Simms, of New York City, who arrived here yesterday from Europe, contends that the heart has more to do with the function of thinking than the brain. Dr. Simms points out that the brains of many idiots are large, yet their hearts are very small, whereas the brains of many geniuses have been below the normal, while their hearts have been abnormal. "We think literally all over our bodies," says the doctor. "Thought is in the soul which permeates the entire physical being. The brain is a great heat producer, but it has little to do with the function of thinking. We think with our fingers, or with our toes whenever we use them." Dr. Simms declares that such world renowned scientists as Sir William Hamilton of Edinburgh University, and Prof. von Hartmann of Berlin, agree with him in his theory.

We are not always conscious of the great flood of thought that is being sent forth from our various body brains, because we do not strive to get out of the wilderness of sense through Divine Guidance. When we accept the Divine Law given to Moses, and make the covenant to do the will of God, we become the children of Israel, and these mysterious ways of Divine Guidance are opened up to us.

When we start the fires of the Spirit within the soul there is always a reflection on the clouds of conscious thoughts without. These we see and the messages are given to us. They may be symbols in the visions of the day or the dreams of the night. The light within will interpret them if we patiently ask and listen. The pillar of fire by night is the witness of the Spirit on the altar of Love as a glow of light that opens the understanding. "Was not our *heart* burning within us . . . while he opened to us the scriptures?" (Luke 24:32).

The Power of the Word is emphasized in the affirmations by Moses, the Law Giver. We can use these words today with like results and dissipate opposition by proclaiming, "Rise up, O Lord, and let thine enemies be scattered." The power of the priesthood is maintained through the use of Divine Words. Although we cannot tell why, spiritual words sway and hold us, and we rever-

ence those who use them with authority. This beautiful benediction of the Jewish high priest always left a lasting impression upon the congregation:

The Lord bless thee, and keep thee:
The Lord make his face shine upon thee,
and be gracious unto thee:
The Lord lift up his countenance upon
thee, and give thee peace.

St. Patrick, when he entered on the conversion of Ireland, is said to have made this affirmation and prayer:

May the strength of God pilot me,
May the power of God preserve me,
May the wisdom of God instruct me,
May the eye of God view me,
May the ear of God hear me.

Sunday, April 21

COURAGE AND FEAR—Numbers 13:17-20; 23-33.

17. And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way by the South, and go up into the hill-country:

18. And see the land, what it is; and the people that dwell therein, whether they are strong or weak, whether they are few or many;

19. And what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in strongholds;

20. And what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first-ripe grapes.

23. And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it upon a staff between two; they brought also of the pomegranates, and of the figs.

24. That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from thence.

25. And they returned from spying out the land at the end of forty days.

26. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27. And they told him, and said, We came unto the land whither thou sentest us; and surely it floweth with milk and honey; and this is the fruit of it.

28. Howbeit the people that dwell in the land are strong, and the cities are fortified, and very great: and moreover we saw the children of Anak there.

29. Amalek dwelleth in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the hill-country; and the Canaanite dwelleth by the sea, and along by the side of the Jordan.

30. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31. But the men that went up with him said, We are not able to go up against the people; for they are stronger than we.

32. And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

33. And there we saw the Nephilim, the sons of Anak, who come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.

SILENT PRAYER: *Jehovah is with us: fear them not.* —Numbers 14:9.

The "promised land" is the subconscious in man. In Genesis this is symbolized as the Garden of Eden. Man abused the privileges of this wonderful storehouse of the Lord and was driven to a desert place without. But he has always yearned to return. The Sons of God are not at home in a realm where matter binds them on all sides. They are spiritual and their minds naturally revert to the place where spiritual forces prevail. Paul refers to this as a country from which we came forth and from which we are to return. Those who behold this possibility and are striving to fulfill the Divine Law are the children of Israel on the way to the Promised land.

Joshua means *I am* and Caleb *faith*. These are ready to take up the conquest of the land which has been found so rich, but the remainder of the spies make such discouraging reports about the size and the strength of the people occupying that land, that the children of Israel refuse to go over and possess it.

This is strikingly illustrative of the mind where fear of ability overpowers the faculties that make ability. We are none of us in the conscious possession of the ability to go into that great realm of the soul and at once master its elemental energies. But the *I am*, coupled with Spiritual Faith, Caleb, will develop power as needed and the conquest be finally accomplished.

This promised land is the so-called psychic realm and thousands are entering it in their search for the occult. But they are not protected by the Lord, nor is their *I Am* centered in spiritual faith. Without these safeguards they are liable at any time to be attacked by the strong people in possession of that land, and in their weakness overcome. We are often called upon to help those who have experimented with and quickened forces they cannot control. Hypnotism, mediumship, telepathy, occult breathing and the many quick methods for developing the psychic are of this class and should be avoided by those who wish to observe the Divine Law. We cannot force the unfoldment of the sleeping powers of the soul. The awakening must be gradual and under the direct impulse of the Christ-mind.

"Awake thou that sleepest and Christ shall give thee light.

THE LORD'S PRAYER—(Matt. 6:12)

ROTHERHAM

Our Father who art in the heavens—
Hallowed be thy name;
Come may thy kingdom;
Accomplished be thy will, as in
heaven, also on earth:
Our needful bread give us this day;
And forgive us our debts, as we
also have forgiven our debtors;
And bring us not into temptation,
But rescue us from the evil one.

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Febraury 20 to March 20, 1918
Held daily at 9 p. m.

Omnipotent Justice and Peace reign supreme in Human Consciousness.

PROSPERITY THOUGHT

Febraury 20 to March 20, 1918
Held daily at 12 m.

The blessings of the Spirit of Plenty are now manifest in my mind and affairs.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from March 16 to April 16, 1918:

March 16 to April 1—Proverbs 8:17, 19, 21: "Those that seek me diligently shall find me. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I . . . cause those that love me to inherit substance, and I . . . fill their treasuries."

April 1 to April 16—Luke 6:30-31: "Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

The inclosed booklet, "Regeneration the Way to Redemption," and the article we have marked in the booklet, "Questions and Answers No. 5," will answer your questions quite fully.

In the first place, one must realize that his body is a necessary part of himself as an individual. He must see it as the pure and holy temple of the living God. He must believe it to be worth lifting up, redeeming and spiritualizing. Then and then only can he understand the necessity of regeneration, for it is through regeneration that man becomes unified Spirit, soul and body, and thus fully saved. As long as one believes the body to be something that must be laid off some time because it is a hindrance to spiritual progress, he can never comprehend the necessity of regeneration. Regeneration is the "new birth," and the "new birth" per-

tains particularly to the body—that which was born of the flesh (the body) must be "born again" of the Spirit. (See John 3:3-10.)

There will always be plenty of good people who have not understood the regenerate life, or who have not yet become perfected in it, to give bodies to those who desire flesh incarnation. No one will ever come to the place where he can speak bodies into expression for souls, through the Word, until he enters fully into the regenerate life. Regeneration alone is the way of this spiritual attainment.

Mary, the mother of Jesus evidently did not understand regeneration. If she had, and had given herself as an instrument in the hands of the Holy Spirit that she might make a body for Jesus, she would have returned to the regenerate way of living after she had fulfilled her mission in bringing him forth. Instead of doing this she afterwards raised a family of children in generation, according to the teaching of our Bible.

Jesus Christ, however, and not Mary, is our example. He told us to follow him. He fulfilled all the law of God and of being; yet he never married nor gave of his life and substance to the bringing forth of children. He evidently did not consider it necessary. This is a very significant fact to those who think that God's command to be "fruitful and multiply" pertains to generation—bringing forth children after the flesh.

* * * * * *

The promise of Jesus Christ is, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Jesus also said that the kingdom is within man. This kingdom is the realm of Divine Ideas within your own being. In order to get an understanding of the power of the thought and word to produce effects in one's body and affairs, please read carefully the booklet, "Words of Truth." God—Divine Mind—created the Universe through the Word, and man makes every condition in his world through his thoughts and words. We can, through our Word, unmake the error conditions we have brought

into manifestation, and build into our bodies and affairs the harmonious conditions that we desire to demonstrate.

People who are faithful in making statements of Truth in the silence do not see their true words manifest because they take up their old line of thinking after the silence. In silent prayer and meditation we take control, but we must learn to *keep in dominion* and think Truth all the time, instead of allowing ourselves to fall back, after the silence, into the currents of mortal thought.

In Bible language the above mode of action is contained in the one word, *Faith.* If one really believes that he receives when he asks (as Jesus Christ said we should do in order that we might have), he will think, talk and act exactly as though his request had been fulfilled, and was now manifest. This is Faith, the very Substance of the thing hoped for, and the evidence of that which may not as yet be seen or felt. This mode of action will speedily bring the thing desired into manifestation.

* * * * * *

Your consciousness of Divine Love is the measure of your supply. Divine Love is a great attracting force. If your heart is filled with God's love and you give of it freely and unselfishly to all, without thought of gain, you will surely reap an abundant harvest of good in health, harmony, peace and plenty. This is a law and cannot fail. You are a channel for the expression of God's perfection. You must keep the channel open if you would demonstrate your good.

The thoughts you hold in consciousness manifest for you in outer conditions and surroundings. In other words, the state of your body and affairs is determined by the character of your thinking. One does not "gather grapes of thorns, or figs of thistles."

Everyone, no matter what he is manifesting, is a child of God and has, in his real nature, the same Mind that is in Christ Jesus. Instead of criticizing you can always help by sending out strong loving thoughts and by silently declaring the Truth of the glorious Being of man. In doing this you

are sowing the seed for your own bountiful harvest of good.

There is but one way to establish a harmonious, peaceful environment and that is to first establish peace and harmony in the individual consciousness. The personal man must give up, let go, and trust absolutely in the Spirit. When you can truthfully say, "Not my will, but thine, be done," all resistance will fall away and Divine Mind will have a chance to work in you and through you, and speedily its power will spring forth for your deliverance.

There is a lesson in every condition, in everything that comes to you. By a rebellious, resistant attitude you retard your growth and prolong the experience. Learn to live each day, asking the Father to guide you each step of the way. You have nothing to do with the past or the future. *Now* is the day of salvation. "*Today* shalt thou be with me in paradise."

* * * * * *

In order to reap the good you desire, and which is your Divine birthright as a child of the living God, you must free yourself from the narrow bounds of personality and its limited, sensitive personal consciousness and personal loves. You must be lifted up into the Christ Consciousness and there find the Love that never faileth. This Love is so broad, so comprehensive, that it can see children, parents, brothers and sisters, as the offspring of the living God. This Love enables one to love the Lord with all the heart, mind, soul and strength, and the neighbor as himself. In this Love the heart is set on God and the Truth, and man is lifted above the changing world of appearances and shown the reality—Absolute Good.

* * * * * *

Joy, health and abundant good can be realized, even in the midst of the seeming turmoil about you, when you *abide* in the Secret Place of the Most High. (See the 91st Psalm.) Even the "war" cannot bring heaviness of heart when the mind is stayed on God, and one is thinking of the peace and abiding good which is to be established in the earth. Only through the bitter reaping of their own error

sowing will the nations give up their greed, acknowledge God and find peace. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

It is really no worse for men to be killed in battle than for them to die of some loathsome disease. The latter often causes far more suffering, and through it many more have given up their hold on life, than through the former method. With the removal of sin from the consciousness of man, beliefs in lack, weakness, disease, limitations, war, and all other things that cause unrest and suffering in the world, will cease. God is Life and Light, and in him is no death and no darkness at all. So when he fills the hearts, minds, souls and bodies of all individuals, wholeness, peace and plenty will reign supreme throughout all the earth.

Let us therefore rejoice now in the ultimate good of mankind. Through daily prayer and meditation upon the Truth let us *now* become established in this good that we may be more efficient in helping others.

* * * * * *

The loosing and letting go of personal relationships is in mind. One must not be burdened about another, but must put himself and everyone, especially those who seem near to him, in the hands of the Lord, knowing that God is the Source of every good for all his children. This does not mean that outwardly one would get up and leave his family and friends. If they should object strongly to the Truth and stand in the way of its practical application in living, the Spirit might in time work out a separation. Or if one should put his relatives before God in his mind and heart, a separation would come about in due time. Jesus, although he did not let his mother or brothers interfere with his ministry of Truth, remembered his mother when he was on the cross, and made provision for her. (See John 19:25-27.)

* * * * * *

The Solar Plexus is the largest brain in the body and is situated just back of and a little below the heart. This

nerve *plexus* is just what the word *Solar* means, the great *sun* in the body, around which all the other faculties work, and is typical of the sun in the heavens, around which the planetary system revolves. It is also known as the "soul" center. It is the seat of the subconscious mind, and through this great brain all the thoughts of the entire consciousness pass.

The great mission of the Solar Plexus is to light and warm the body, just as the sun lights and warms the earth and the other planets. Unless one connects with Divine Love, his entire consciousness is cold and dark and lifeless and he is without the "light that lighteth every man that cometh into the world." After the Solar Plexus or Love Center has been quickened into activity, then comes the secondary step of controlling and directing all the thoughts that crowd through this center for expression, and establishing them in the Christ freedom.

In the regeneration all the thoughts are brought to the surface through quickening this center, and then through the uplifting, renewing power of the Christ Mind, which has its center in the top of the head, they are redeemed, purified and transformed into pure, spiritual forces.

One may have a very active consciousness at the Solar Plexus and yet not be redeeming the man. The love generating may be expressed in human sympathy or family affection. When an individual is really in the overcoming life, he sends forth a great light, and a great uplifting pure substance that heals and blesses all with whom he comes in contact.

There is a shining radiance continually surrounding one who has linked his Love Center (Solar Plexus) with Divine Love, the Eternal Father-Mother. This Center also has a certain power of discernment and is sometimes known as the intuitive center, but before its revelations can be entirely depended upon it must be lifted up and connected with Divine Wisdom, and then its revelations will assuredly be from the Spirit.

It is important that one be in spiritual understanding and with correct working knowledge of *I Am* power, when

the Solar Plexus or Love Center is quickened. There are people today who are struggling along with adverse states of consciousness because they have let forth all the unregenerate thoughts before they are ready to handle them, and before they have developed the power and understanding necessary to control and direct them.

Here is a good thought to repeat often, and through it bring to your consciousness the "light that lighteth every man that cometh into the world:"

"I am poised and centered in the Christ Mind, and through the illuminating power of Divine Love I am guided, directed and led into that which is for my highest good. Infinite Life, Love, Wisdom, Substance, Intelligence, Strength and Power are established in me, and I am satisfied, healed, harmonized, vitalized, strengthened, renewed, adjusted, prospered and made every whit whole."

* * * * * *

"I would like your explanation of the statement in Scripture relative to John being clothed with camel's hair. What is the spiritual significance in connection with that statement?"

"Camel" symbolizes power of endurance, strength and patient perseverance. "Hair" is symbolical of the power to equalize the inner and outer life forces.

One who sets himself to do the work of manifesting God must have (be clothed with) the power, patience, perseverance and strength of Spirit. He must will to seek, to know, to understand God and do his holy Will; to discriminate between the thoughts, imaginations and desires of self, and the visions and commands of God. He must have strength to receive the Wisdom of Spirit; to equalize the flow of thought substance; to harmonize the ideas of Spirit and the manifestations of the outer world, putting into practical, rational, beneficial, everyday use the Truth of the Absolute, uninfluenced by the praise or condemnation of man. He must put God before self. All this must be done before he can recognize the Christ, the Spirit of God in himself. You will readily see that this work cannot be done by the mortal self, but can only be accomplished through the power of Spirit.

SILENT UNITY HEALING

This deparment is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

There is a widespread belief in the world that health can be obtained through things external, but one who understands Spirit and its laws knows this to be untrue, for health is not something to be manufactured from without; it is fundamental in Being and the normal condition of all things. It is a reality, permanent, unchanging and unchangeable, and the one and only way to attain it is through recognizing and obeying the Law at all times. This Law is exact and unfailing, and disobedience to it brings results in the form of inharmony in mind, body and affairs. All this Jesus Christ taught us, and his activity as a physician is most impressive. At no time did he teach that health could be obtained from any other than the One Source, nor did he claim any power for himself in healing the sick, raising the dead and casting out demons, but he made it plain at all times that "The Father within me, he doeth the works." Through his recognition of oneness with the source of life he was able to minister life unto all who sought his aid. He never failed in any case he undertook to heal, nor were these cases always the so-called "imaginary" ones, a great many being those which people today call "incurable." Jesus Christ gave us the injunction to preach the gospel and heal the sick, and he promised that he would be with us always, "even unto the end of the world." It is our firm belief that he is with us now, helping us to demonstrate the mighty Law for ourselves and others, and we know that it is possible to efface sin, sickness, disease and poverty in the name and through the

Omnipotent Justice and Peace reign supreme in Human Consciousness.

The blessings of the Spirit of Plenty are now manifest in my mind and affairs.

power of the Lord Jesus Christ. As proof of the results being obtained through the power of the Spirit, we are glad to give here a few extracts from the many letters of grateful friends:

HEALTH

Mountain Lakes, N. J.—Mrs. W., for whom you have been praying, is the daughter of our colored man. For more than a year she was bedridden. During the last four months it was thought that she could not live out the day on four different occasions. Within three days after Silent Unity began to pray Mrs. W. was out of bed. Today, two weeks after I sent her name to you for treatment, she is doing all her own housework.—*A. W. R.*

Cincinnati, Ohio—During the bitter cold weather our daughter froze her ear, and gangrene set in. The doctor said it would be necessary to amputate. At my daughter's request we wrote you for prayers. Though apparently very ill, (and she did look terrible with both eyes closed, and her face swollen out of shape) she began to improve immediately, and is all right now. She expects to go back to work next week.—*E. R.*

Newnan, Ga.—You will rejoice with me when I tell you how rapidly I am regaining strength. When my daughter telegraphed you, I had coughed three days and nights without relief. The doctor said it was from my heart and he could give me no relief. It looked as if every breath would be my last. The message was sent about ten o'clock in the morning, and by night I was much better and had my first night's rest.—*Mrs. S. L. F.*

Waukegan, Ill.—With a heart filled with gratitude I acknowledge the blessed work of the Spirit through your spoken Words of Truth. Mr. M. had a fever of 104½, and one of his intestines was swollen and inflamed as a result of the mumps going down. I telegraphed you in the morning, and that evening the fever had broken and he was so much better. He expects to go to work by the end of the week. The doctor said he would be in bed two weeks at least.—*Mrs. H. M.*

Clarion, Ia.—My throat and tonsils were greatly inflamed and I asked your prayers. I am thankful to say that they are now entirely well.—*A. E. D.*

Los Angeles, Cal.—I have proof of two cases that Unity cured. One was the case of a morphine addict, now positively and forever cured. The other a case that the

doctors said was hopeless—a man who did not work for two and one-half years on account of consumption and catarrh. My beloved wife and I have the satisfaction of seeing him go to work every day now. I have never sent out a call for prayers that I did not receive an answer in less than an hour, and a complete cure.—*J. J. M.*

Westernville, N. Y.—Your prayers availed much. My younger son had his sight restored after medical science said it could not be. Also, my eldest son regained his health from appendicitis after doctors said he could not recover. We also sold the coal lands.—*F. Y.*

Renton, Wash.—I wired you for prayers for a friend who the doctor said could not live more than one night. I prayed for her that evening but as she was in great pain he gave her morphine. In the morning I was thanking God for her healing, when my friend's daughter telephoned that her mother was much better and wanted me to come to her as soon as I could. How I thanked and praised God! He is so willing and ready to answer our call, but sometimes we are at death's door before we turn to him. When I got there I asked, "How do you like your new doctor?" she said, "I have got the best one now." The doctor's wife called up and was surprised to learn that my friend was better. The doctor came right over and said he never expected her to come out of the morphine. She was sleeping and the doctor insisted that she could not get well but would go in that way. But I said we would fool him. Her blood was circulating and her hands and feet were warm. They had been like ice for the last three weeks. The doctor said the swelling was gone from around the heart. A wonderful change in one night.—*Mrs. M. M.*

Memphis, Texas—My husband had a chill and took a severe pain in his lungs. He had every symptom of pneumonia—high fever, etc. It lasted all night, but I stayed awake and held Truth thoughts for him. To our great joy when morning came every symptom of pneumonia was gone. "Praise God from whom all blessings flow."—*Mrs. A. H.*

Clayton, N. M.—My stomach is entirely healed and I can now eat without distress anything I want. I praise God every day for his wonderful healing power.—*A. B. P.*

Redlands, Cal.—Accept this offering as a token of thanks for the many blessings I have received since I have known of Unity. At the time I wrote you last I was speaking the Word for my sister. A week later she was healed by the power of the Holy Spirit. More than a year ago I

asked you for prayers for one of my eyes. It was healed in three days and my sight has been much better ever since. Although I have worn glasses for the last twenty-five years, some days I can go without them entirely.—*H. N.*

Bay City, Texas—I asked your prayers for my little three-year-old son who was very sick. The doctor said his fever was 104. I affirmed that God was all power and was able to save my child. Before my letter was mailed to you I could see a change in him. In two days he was able to sit up, and the fever at once left him. Praise God, for he is all in all!—*B. E. Y.*

Macon, Ga.—I wrote you last night for prayers for my brother who was ill. The doctor said he could not tell until today whether or not it was diphtheria, but today the fever had gone and his throat was only a little irritated. The doctor said there was no trace whatever of the disease, but every symptom had declared it to be diphtheria.—*L. G. E.*

Richmond Hill, L. I., N. Y.—Since becoming a student of Truth, one of my children has been healed of what the doctors called intestinal trouble. The child had been under the doctors' care almost continually, but she has recovered and has not taken any medicine the last year. She is much stronger in every way.—*Mrs. W. S.*

Philadelphia, Pa.—Your letter of recent date meant so much to me I carried it with me daily. The swelling in my body has gone down six inches, and I am to take a position within a few days. Everyone remarks how much better I look. How grateful I am to God for his blessings.—*Mrs. A. H.*

Brainerd, Minn.—I am so thankful to report that C. is able to be up again. People who saw her marvel at the great improvement. My hand is healed also and I am growing stronger all the time.—*Mrs. M. C.*

Denver, Colo.—I wrote you for prayers for rheumatism and have been cured. I am now well and strong and can be on my feet all day and work. I am so thankful to the Lord for his healing power and to you for your help. —*M. C. B.*

Tacoma, Wash.—My little grandson is quite well and nothing more is being said of the removal of tonsils and adenoids. The improvement began as soon as my letter was mailed to you. The doctor was at a loss to account for the sudden and great change in his condition. I am very thankful.—*Mrs. A. F. M.*

Modesto, Cal.—I wrote you for prayers for the healing of my eyes, and I am so filled with thankfulness and gratitude that Christ's perfection has been made manifest in them. There was no help for them, so medical doctors told me. It truly shows how wonderful God's work is.—*Mrs. A. J. T.*

Birmingham, Ala.—As always, the Spirit prompted you to send me just the right word. My boy's health has improved wonderfully since my last letter to you. The severe cough, of more than two month's standing, has practically gone, and my little girl's breathing is less obstructed. I have had a number of demonstrations in smaller matters which have kept me in a continual state of thanksgiving. The fuel famine here is acute. After I had exhausted every resource to induce some dealer to sell me some coal, I held steadily that God is my supply, and divided the very little I had with my washerwoman, who had none. That afternoon a colored man drove up to my door and sold me a ton of the best coal obtainable. I have felt ever since like that coal dropped down from heaven—an orthodox figure of speech. —*Mrs. C. W. H.*

REGENERATION

Salt Lake City, Utah—Thanks for all your helpful thoughts and letters. I have had some additions to my class and I know that as I realize more of Truth my work will build up accordingly. My tooth is also filling and I feel that with God we should find no difficulty in the realization of perfect teeth, especially when one is living the regenerate life. My husband and I have worked and studied along these lines with the result that we have naturally grown entirely out of the sensual, sex life into the regenerate life. The freedom and spiritual joy is unspeakable—truly, "the peace that passeth understanding."—*M. C.*

El Centro, Cal.—Here is something I wish to tell all my sisters who want to live a pure life and who may find it hard because they are bound to the fear that they will lose their husbands' love. I thought that at first and then I learned by experience that if one positively wants to overcome a seeming evil God never fails to meet him and always provides *a way* to gain that which is good. It came to me that my husband is a part of me, and if the overcoming was to be complete he, too, must be pure. So I worked for us both. I have overcome this seeming evil gradually but entirely in

myself, and through my affirmations of purity for my husband the way has been made easy for me. My husband has not overcome this seeming evil entirely, but I certainly have not lost his love. I have gained it tenfold and there is a new understanding between us.—*K. J.*

Foxboro, Mass.—Our lives have been wonderfully directed. Less than two years ago my husband was in utter rebellion against a regenerate life. It is marvelous how he has changed. He was led to give up his position, and now, most wonderful of all, is working for a man who is an active exponent of all your teachings, as applied to daily living and ways of doing business.—*Mrs. W. F. T.*

Erie, Ill.—We enjoy reading Unity Magazine as well as Weekly Unity. They are getting better each issue and we can hardly wait for their coming. I am thoroughly in sympathy with the article, "Weighed in the Balance." That is and has been my working basis for the last year. I am a firm believer in regeneration and am practicing it. It is, I believe, the will of God in activity.—*C. J. P.*

Kansas City, Mo.—How grateful I am that the science of regeneration is taught by the Unity School. I acknowledge great benefits physically, mentally, financially and spiritually, since I have been applying the principles of purity of thought, word and deed.—*R. L.*

Pujo, La.—Mention has been made in one of your magazines regarding some people's objection to the teaching of regeneration. However, when people *understand* the laws of being as you teach them, there can be no more mention of objection. It is clearer to me now than ever before that all men and all things are one in Christ; that you do not teach separation in anything, but unity in all things. May God bless you continually.—*E. R.*

Butte, Mont.—I feel that a new man is being created within me. I am living the pure life and I only welcome pure thoughts at all times. I think now there is only the one life, and that is Regeneration. Living a strictly vegetarian life has filled me with a wonderful power. I am gaining more poise and feel absolutely master of myself.—*A. E. H.*

Kansas City, Mo.—When I first heard of regeneration as taught by Unity, the results to be obtained were not included in the explanation. Immediately a state of resistance and prejudice arose in my consciousness, which was only dissolved through study, prayer, meditation and experience. Regeneration was exactly opposite to the concepts of life that I had known, and it took some thought to adjust

my consciousness to the new Ideal. But one day in analyzing the qualities of the Christ-Man, I came to the one Purity, and this brought me back to what I had heard about regeneration. I realized that as there is only one Purity, there must necessarily be only one standard of expression of that Purity. I soon saw that what I ignorantly called "passion" and "sex" was merely the God-Life, directed in outer channels to produce "sensation." That when I conserved, redeemed, lifted up and directed this Life into constructive channels it would renew and rebuild mind, body and affairs. Because of the lack of understanding how to constructively express myself, I did not attain my ideals all at once, but even the experiences I went through were wonderful because they were growth. My soul was receiving "meat and drink" for which it had innately longed, but which nothing nor anybody on the outside had been able to satisfy. The effect of the new order of thinking gradually began to be made manifest, until now an entire transformation has taken place in the whole of my being and my affairs. I find that two meals, and usually one, each day sustains me much better than three meals formerly did. I never eat meat, nor feel the desire for it. I never grow tired or sleepy, although my days are usually eighteen hours long. My finances are also vitally affected by the conservation and use of the Life-force along constructive lines. I never really knew how to live until I absolutely and wholly entered into the life of regeneration. The soul satisfaction that has come with it is indeed the "peace that passeth understanding."—*G. H.*

Mystic, Conn.—There is no limitation or bondage. I am free with the freedom of Spirit. Body, soul and Spirit merged in the great *I Am*. I feel that regeneration is the fundamental truth of all truths. Teach it, dear friends, more and more, for it was generation which cramped and thwarted my life, and the freeing Word has lifted me up, redeemed me, and now I have infinite years of glory before me.—*E. F.*

Kansas City, Mo.—Immediately upon becoming acquainted with Truth teachings along the line of regeneration, my conscious mind acquiesced. The matter was put to me when I was very young and so plainly that I could not misunderstand. I learned early that there is no bypath. There are two doors open; one leads to the searing of the soul and destruction of the body, and the other leads to salvation—eternal life. It is left to the individual as to which path he will choose and follow. As I unfolded in spiritual con-

sciousness questions in regard to a life of purity came to my mind which had to be met with the Truth. Can one come apart from his fellow men and stand firm in his ideals of purity in spite of the race thought and the criticism of his friends? It has been proven in my life that it can be done. My soul rejoices constantly and my life is filled to overflowing with good things. I am realizing the joys promised to those who are obedient children, not fashioning themselves according to the former lusts in their ignorance. Through purifying my own mind I attracted to myself one who had equally as high ideals as mine. We have been married nearly two years and our life is a continual joy. There have been no temptations—we both desire the life which is unending, eternal. We have no sorrows, no secret fears. We are working out many truths together and are daily realizing the benefits which come from a union of purity. Paul says, "It remaineth, that both they that have wives be as though they had none. . . . This I speak for your own profit; not that I may cast a snare upon you, but . . . that ye may attend upon the Lord without distraction."—*M. H. W.*

Milwaukee, Wis.—My husband left home, because he so strenuously objected to the turn things were taking in my life, owing to the belief in regeneration. He came back, just a few weeks after I received my prosperity bank, and asked to be allowed to remain at home so he could take up the study of Unity with me. He was easier in mind and happier to be at home, even though living a regenerate life, which he had so bitterly opposed before going away. In a few days he was identified with a Chicago firm at a good salary. The demonstration has been wonderful, and of course our debts are rapidly being paid. I feel that God's blessing is in Unity and its teaching.—*Mrs. G. F. G.*

Kansas City, Mo.—When I first heard of regeneration it appealed to me in a way, but I did not take it seriously. How could I? I was engaged to marry a man who was intellectually a delightful companion. We had talked over our prospective relations in marriage, and while I never was really sure that my lover agreed with me, I went right ahead planning my Paradise in which there would be a lovely father and mother, and a healthy brood of children. No race suicide, no serpent of sense entered into my Garden. Marriage to me was a sacred obligation imposed upon man and woman by God himself. Of course, I had come to the conclusion that the expression of sex was justifiable only for

the begetting of children, and around this Ideal I was building my dream-home. Just when I was priding myself on having taken a step in advance of the race (for I realized the prevalence and injustice of accidental conception), an angel entered my Garden, bearing in his hand the tracts, "Life and Sex," "Lift up a Standard," and "Regeneration the Way to Redemption," literature put out by the Unity School. I had noticed the same ideas sprinkled generously throughout their literature, but, of course, it was not meant for me now. I had been years (yes, ages) building up the motherhood idea, and because it clamored so persistently for expression I thought it must be fulfilled. It did not take me long to discover, after reading these tracts, that the motherhood idea had become a thought-habit in the very cells of my organism, and that I was really desiring to repeat an experience in spite of the Truth I was studying and absorbing. I began to pray for Light, and it flooded my soul with its pure presence. I soon found out where I stood in my relation to God, once I was *willing to do it.* The "suitable father-of-my-children" idea sank into oblivion before the mighty Truths revealed. I admit it took weeks and months to root out the ideas in my consciousness. I was surprised and shocked that all the beautiful ideas I had had about marriage were, after all, founded upon sensuality and sex-attraction, and that I, too, was a party to the offence against the Father-Mother. It was my Gethsemane. The Spirit was willing, but the flesh was weak. One night, as I dropped into my chair to meditate, I resolved I would not leave my room until I had found peace. All Friday night, Saturday, Saturday night and Sunday, like Jacob of old, I wrestled with the Angel, declaring I would not let it go until it blessed me. About five o'clock Sunday I was able to say, "Father, not as I will, but as thou wilt." No sooner had the words passed my lips than a Great Light flooded my whole being, and the weights and burdens of ages fell from both mind and body. For years I had suffered with prolapsus of the uterus, and its accompanying disorders, but in this moment of exaltation the uterus was restored to its natural relation, and "it leaped for joy." I know now that these diseases "peculiar to the female" have their root-cause in ideas of sex running riot in the consciousness, aggravated perhaps in the married by the manifestation of these ideas in sexual indulgences and abuses. I began to declare God to be my husband, my lover, my father, my mother, my sister, my brother, my friend, until he became the satisfaction of

my every desire. The company of men was no longer essential to my happiness. And very soon the commandment God gave to his Ideal Man, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth," began to be fulfilled in me. Mental children clamored for expression, and desire for parentage was satisfied in the delight and joy of ideas of Truth continually manifesting as blessings to myself and others. This acknowledgment of the joys of regeneration would not be complete unless I added that after God had become the satisfaction of my soul in every respect, there came into my life the manifestation of all my ideals, embodied in a man who had also surrendered the thoughts and things of sense, and risen into the glory of a perfected manhood in Christ. "So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder."—*I. M. M.*

Minot, N. D.—For many years I have been a student of Truth and it has opened my eyes to the fact that God has planned and prepared a paradise full of joy, peace, harmony and satisfaction for us in this world. I have come to the same conclusion that Unity teaches, that all our desires, except the selfish, carnal desires, are given us by God and that it is his will that we have the things we desire. But in the process of growth I was for a time overcome by my enthusiasm and anxiousness to acquire and own in the external what I clearly saw God has given me in the spirit, and I made some great blunders and bad mistakes. But I thank God that I have at last conquered and am at perfect peace, because I am living in the consciousness that all is good, and I refuse to see evil in anything or anybody. I have sanctified and consecrated the desires of my heart to the Lord, and I know that all that the Father hath given me shall come into manifestation. I shall never want to go back to the old Adam consciousness. I am determined to live the pure life after this, and nothing but divine thoughts shall ever be permitted to enter my mind.—*B. W. O.*

Grain Valley, Mo.—The gallstones or floating kidney that had bothered me for sixteen years has been overcome. I had been given up by the doctors. About three weeks ago I had a pain in my side and a knot as large as my two fists. I affirmed that Spirit has no pain and the pain stopped immediately. My husband has been healed of the sex habit and is certainly born anew.—*Mrs. D. H.*

HELPED BY UNITY LITERATURE

Ft. William, Ontario, Canada—It is over two years since I first came in contact with Unity literature, and I have a great deal for which to be thankful. My knowledge grows stronger and deeper continuously, and Unity Magazine and my coat-pocket companion, Weekly Unity, are invaluable friends. Constipation and mucous colitis, which had given me grievous trouble, have departed and numerous small ills have been overcome. My increasing grasp of the Truth makes me, in most conditions, nearly complete master of my health and joy.—*W. R. L.*

Petersburg, Va.—I have just finished the article in Weekly Unity, "The Church and the New Cults," and enjoyed it. I like broadness and fairness, which is one of the reasons I love Unity. It is above all criticism, condemnation, censure, etc., of man in his many faiths and beliefs. It ever tries to show the Way, the Truth and the Life. I have not the slightest doubt but that Jesus Christ is the dictator. I have read and studied much, and nothing has ever satisfied my longings as the teachings of Practical Christianity. When I received the first Unity Magazine and devoured its contents, I knew that here was the "field" for which a man would sell all he had. Week by week, and month by month I find just what I need in Unity Magazine and Weekly Unity. Practical Christianity is a fine way of serving God—an interest-paying bank account now. Quite different from waiting until after death for our reward, and waiting in trepidation at that. Now I have something to do and I am busy daily. Once I hoped, trusted, believed; now I know! I know that I shall attain unto perfection as it is in Christ Jesus. I know that I shall awake in his likeness. I know that I am made in his image and likeness, and when every bit of the accumulation of matter shall have been cleansed away by the power of the Word, I shall know it. I find I must drop the pleading attitude of mind, and enter into his courts with thanksgiving and into his presence with joy. I know that I am his Son, and therefore his heir; that I can be filled and satisfied abundantly and no one suffer any lack. I can lift up trusting eyes to "Our Father" and know that even as he drew me, so is he drawing all men unto himself.—*A. L. D.*

Brooklyn, N. Y.—For the last twenty years I have been seeking the understanding of the law of Spirit. From childhood I have had a strong faith in God, yet not until

recently could I trust myself to say, "I and the Father are one." To Unity Magazine, who has so clearly led me, step by step, to this wonderful realization, be praise and glory forever! I consider the publication second only to the Bible. Indeed it has made the Bible so clear to my understanding that I never turn to Unity Magazine in times of trouble or distress that God's words of comfort and encouragement are not waiting on the page before me. —*Mrs. S. B.*

Lincoln, Neb.—I am delighted in having the precious gift of knowledge made more perfect by reading the many good things published in your Weekly Unity. Every line is full of new courage and hope; every sentence opens the eyes so one can see the wonderful and beautiful in all. Life is not life until we know some of these wonderful truths and practice them in our daily living.—*C. S.*

Bridlington, England—I thank you for the booklet, "The Strength of Joy." I think of it when mortal mind whispers that my leg is short, and it helps me out of prison. I do not know what we should do without the booklets and the kind Unity friends. We look back to the time we did not know either God or you and thank him for his gracious goodness to us all. May the blessings of God increase in your lives and work.—*M. M. S.*

Le Mars, Iowa—I praise God for the many blessings that have come to me since I began to read Unity literature. It has opened the way to health and prosperity for me. "The Spirit of the Lord in me is a tower of strength and stability and my health and prosperity are firmly established."—*M. L.*

David City, Neb.—I praise God for the help Unity Magazine has been to me. The other night I had a large lump on my jaw, but I declared the healing Word on the Concentration Leaf and in the morning the lump had disappeared. I have more faith than ever now.—*A. T.*

Payneham, Lth., Australia—I would like to say how much we have enjoyed the November number of Unity Magazine. It is full of good things and encouraging articles. —*M. L. N.*

Windsor, Conn.—In looking about for an excuse for allowing my much loved Weekly Unity to be discontinued, I feel sure it must have been caused from my own negligence, although I did not think of it that way in July. I am enclosing herewith the subscription price for renewal.—*Mrs. H. R. R.*

Oakland, Cal.—It would be impossible for me to state what Unity's teachings have done for me in the five years I have been one of you, and I know there are even greater blessings in store for me.—*Mrs. F. L. E.*

Ontario, Cal.—I have felt such a constant urge to write you and give thanks for all good that has come into my life through your teachings. I feel so happy and light. A great change is taking place in my body. My health is absolutely perfect. I used to worry because I did not have money to pay you for all the heaven that comes to me through your wonderful teachings and demonstrations, but I am now thankful that I can pass this Truth to others. May all the Father's blessings be with you and your work. —*Mrs. O. F. M.*

CORRESPONDENCE SCHOOL

Pelham, N. Y.—I wish to acknowledge the wondrous help these lessons have been to me. I never felt before, in praying, the deep Father love that envelops me and pervades my whole being. It has been so sweet and satisfying. The next thing I learned was that in love and wisdom, power and strength I live, move, and have my being. I have been helped and healed by the thought that in God I live and move and have my being, and I have thought of God as Life, Love, Wisdom and Substance, and yet failed to make the connection between the two statements. I am so grateful and full of thanksgiving that I wanted you to know. I feel I have been helped more than all the money in the world could repay.—*Mrs. J. W. S.*

Trail, B. C.—For a time after the lesson on the Silence I seemed to get on fine in my studying. Then suddenly all grew dark. I could not meditate and realize as before. Then your letter came, and in the Silence that evening my husband and I felt that heaven was ours again in Truth. It was so wonderful that I can't tell you all about it, but I know Divine Intelligence will enable me to express it some time. Unintentionally, I left my "Cady Lessons" at the laboratory where I work, and yesterday the gateman of the smelter stopped and inquired about the book, and asked if we had "Christian Healing." He said he had been brought up in the English Church, but for years had been looking for real religion, and had found it the night he picked up the book I had left. We loaned him Mr. Fillmore's book and he seems so happy over it.—*Mrs. C. T.*

PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) Tenth and Tracy Avenue (Unity Building), Kansas City, Mo.

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TERMS OF SUBSCRIPTION

Unity Magazine one year, in the United States.....$1.00
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Unity Magazine one year, in Canada..... 1.12
Unity Magazine one year, all foreign countries..... 1.25
Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires with this issue. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

DIVINE PROTECTION

From every point of the compass comes from Unity people the query: "When will the war end?"

We have never posed as interpreters of Scripture prophecy and we see no relation between "666" and any personality, past or present. Neither do we deny prophecy. There may be those who can accurately discern world events pictured in Scripture symbols, but we have not met them.

However, it seems reasonable that there are planes of consciousness that can discern coming events. We know that the acts of the future are based on the thoughts of the present and that the mind realms are right now working out great ideas soon to be made manifest in the world. In Europe, on the western front, the contending armies are gathering their legions for a great battle. Their plans are known to the Super-Intelligence, and the result is also known. It is not unreasonable that this knowledge should be communicated to those who believe in the Higher Wisdom. There are many such and their revelations are various, but they nearly all agree that this year will decide the struggle.

The Unity people at Kansas City are not without anxiety, in spite of their faith in divine protection. Out of our midst many have been drafted and some out of Unity have gone into training. We have two sons, members of the home guard. One son has been drafted and may be called at any time. This brings the question of how long the war will last very close to us and we can sympathize with the many Unity friends who are hoping and longing for peace. But the Spirit has given us confidence in its protection and we are passing this protection on to you. "No evil shall come nigh thee." Trust and affirm divine safety for your soldier boys and they will not be harmed.

We have had our revelations as to the end of the war, but have not blazoned them forth, because the messages to men from the Spirit are in symbols and it is easy to err in their interpretation. For example: About February first I had a dream-vision in which I saw the Western battle

front. It was dark and I was in a field covered with corn stubble. I was running toward the firing line when I heard the words, loud and clear, "Peace has been declared." I stopped and said, "G. (one of our drafted men) will be glad to hear this. I will go at once and tell him." Then it came to me that he had already received the message. The next day I asked him if he had received any message from the Spirit about his draft. He replied: "Yes, it came to me in the silence last night that the end of the war was at hand."

My interpretation of this is that the peace efforts now being put forth by President Wilson will be accepted this spring, even before the fields are plowed for summer's planting.—*C. F.*

SOCIETY OF SILENT SEVENTY

"The Lord appointed seventy others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. It developed out of a growing demand from our readers for literature explaining the Truth. This department of our work is founded on the incidents related in the tenth chapter of Luke, when "seventy others" were sent out to teach and heal. Its members receive pamphlets and sample copies of our magazines and distribute them. These members abide in "every city and place."

You who have been benefited by the study of the Truth that sets free, and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work.

There are no membership dues; however, freewill offerings are welcome.

Each month we will publish a testimonial from a member; this month we give the following:

Dear Friends in Silent Seventy—I received the literature mailed to me for distribution and have it all mailed out, and am now writing for another supply. I think the tracts grand, especially the one on "Prayer," and I wish

you would send me some more of them. I am so thankful to help sow the seed of truth. I know what Unity has done for me and I do want so much to pass it on and help someone. I have thoughtfully and prayerfully sent out the literature. At first I tried to think of those I might help, then I asked divine guidance and then patiently waited and the Spirit just seemed to send people for the literature and I could see the divine guidance in all. One lady I had not met for over a year came to town. She said, "What have you been doing? You seem changed. I had to look at you twice to know you." I told her if she wanted to be healthful, prosperous and happy to study Truth. I invited her to the home, read her some in "Lessons in Truth" and "Christian Healing," and she was delighted. I gave her literature and she went on her way rejoicing. It makes me so happy to be able to carry this wonderful message of peace and love to God's children and do all I can to upbuild God's kingdom.

Very sincerely, *Mrs. G. W. W.* QQ 2.

Write to the Secretary of the Silent Seventy for further information.

UNITY SCHOOL OF CHRISTIANITY,
Silent Seventy Department,
Tenth and Tracy Ave., Kansas City, Mo.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

J. K. Samuels, 544 Washington St., South Amboy, New Jersey.

Mary S. McKy, Mission, Texas.

Minnie Watkins, Box 167, Avant, Okla.

Mrs. E. F. Johnson, 534 Locust St., Fall River, Mass.

Miss Georgia Stamp, Reynolds Hall, Walla Walla, Wash.

Mr. and Mrs. A. T. Fraley, 957 Pearl St., Eugene, Oregon.

Miss R. Chisholm, 516 Mesa Ave., El Paso, Texas.

M. F. Clay, 1728 West Burnett Ave., Louisville, Ky. Phone, West 1158-L.

Mrs. Lucina A. Riley, 676 West Lewis St., Apt. 2, Pocatello, Idaho.

J. H. Higdon, 315 East Nuova St., San Antonio, Texas.

Nettie Kitchell, 10 Bell St., Orange, N. J.

Mrs. A. Ford, 1424 A St. N. E., Washington, D. C.

Laura Holcombe, 208 Oak St., Goldsboro, N. C.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in April Unity Magazine:

CLASS THOUGHT

April 20 to May 20, 1918

Held daily at 9 p. m.

Springing into a new consciousness of Life, I am healed mentally, morally and physically.

PROSPERITY THOUGHT

April 20 to May 20, 1918

Held daily at 12 m.

Showers of blessings fill my heart with praise and I am in all ways prospered.

Notice is hereby given that our offer of three months' trial subscriptions to *Unity Magazine* or *Weekly Unity* for 10 cents is withdrawn. Three months' subscription will be 25 cents hereafter. This change was made necessary by a postoffice ruling which provides that no subscription obtained at a rate of less than 50 per cent of the advertised subscription price can be sent as second-class matter.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of April to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

ABOUT LIDA H. HARDY'S BOOK

Last week the Unity School received about one thousand copies of this splendid book of "Nature Talks." We are prepared to meet the big demands which people are making for this popular book. "Nature Talks" will find a place of welcome in the homes of thousands of progressive parents, for through its valuable lessons children are led to observe Life in its different degrees of manifestation, and are made to know that every creation of God, however lowly, has its place in the one great whole, of which the children themselves are only another expression. Prices: In neat paper cover, 50 cents; in attractive cloth binding, $1.00.

"A London Doctor Says He Makes Soldiers Bullet-proof," is the title of an interesting article which we have been requested to print in tract form. So numerous have been the calls for this article that we have thought it wise to publish it as an inexpensive pamphlet that it might have a wide circulation. The price, therefore, is 5 cents a copy. When ordered in quantities of six or more, we make a special price of 25 cents for six.

This notice brings to mind the trench books for soldiers which the Unity Press has recently published. Mention of these books will be found on the third page of the cover.

Readers desiring to communicate with people whose testimonials appear in Unity Magazne should write a letter to the party, place in a stamped envelope and send with forwarding order to the Editorial Department. Be sure to state initial, address and number of page and issue, so that the name may be readily found in our files. We do not directly furnish names of our contributors.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 91 Black Bldg.; The New Thought Church, 514 Fay Bldg.
Oakland—California College of Divine Science, 727 W. 14th St.; Jessie J. Knox, 5453 Manila Ave.
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Pueblo—Lydia Keeling, 108 W. 10th St.
D. C., Washington—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1899 Wyoming Ave., N. W.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society 707 Schiller Bldg.; Unity Society, 5935 Prairie Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Maine, Portland—Mrs. Alice T. Homer, 77 Sherman St.
Mich., Detroit—The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1133 Broadway; New Thought Publishers, 110 W. 34th St.
Ohio, Cincinnati—New Thought Temple, 1215-16 Mercantile Library Building.
Dayton—W. V. Nicum, 501 Conover Bldg.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.
Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg.
Germantown—Unity Center, 121 W. Johnson St.
Wash., Seattle—C. Louise Foulkes, 509 Chickering Hall, 3d Ave. and University St.; Unity Center, 813 8th Avenue.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College Street; Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.; Helen Rhodes Wallace, Bournemouth, Wyndham Lodge, Tregonwell Road, West Cliff.
Sydney, N. S. Wales—Truth Center, Coles' Arcade, 346 George St.

TRUTH'S SIMPLICITY

by IDA M. MINGLE

"Truth's Simplicity" brings to the reader a message of Truth, simply and earnestly expressed. It is an inspiration for the soul seeking to apply the teachings of Jesus Christ in daily living.

"The Principles of Truth are the *Science of Being*. Understanding and applying the principles of Truth is the *Art of Being*." The student of Truth *knows* his principles when he demonstrates them. This booklet points the way to demonstration and we gladly recommend it to our readers.

"Truth's Simplicity" is a paper covered booklet. It is sent in a handmade envelope that matches the cover. "Master Mind," in reviewing it, says that it is "an artistic piece of printers' art." The price is 20 cents.

THE PATH OF LOVE

by AUGUST HASHAGEN

"The Way of Peace—this is the Path of Love," reads the first sentence of this new booklet that comes to befriend the many who are seeking light on the Way of Peace; and many there are who diligently search for light in this day of great reconstruction. Mr. Hashagen sounds the keynote of the Master's teaching with clarity and sureness. It is the note which will create peace out of chaos, whether the trouble is in mind, body or affairs.

A number of specific instances proving the power of love in human experiences are brought forth impressively.

Well printed in large type and bound in a neat, pleasing cover, "The Path of Love" costs 25 cents.

UNITY SCHOOL OF CHRISTIANITY
TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI

WEALTH AND WISDOM

by JENNIE H. CROFT

The complete title of this new booklet is "Wealth and Wisdom *Through Mind Action.*" Wealth, like every other manifest thing, is an attitude of mind. To attain wealth, the proper mental activity must be maintained until the entire mentality is impregnated with the consciousness of riches.

At the close of each chapter there is given a valuable affirmation for meditation. These thoughts release the power contained in the words, and the mind quickly takes hold of that power and establishes a consciousness identical with that of its Source. As a result unlimited success and prosperity become manifest.

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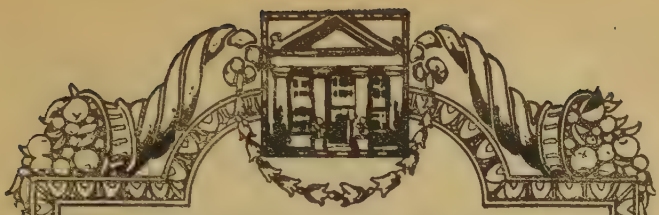

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